

KALYANA KALPATARU



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The Vālmiki-Rāmāyaṇa Number—IV

December, 1963

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89. Having encamped his followers including the army, who were ferried across the Ganga by the fishermen enjoined by Guha, Bharata sets out with Sage Vasiṣṭha and others to the hermitage of Sage Bharadwāja with intent to see the latter.

549

90. Leaving his party a couple of miles away on this side of the hermitage, Bharata enters it with Vasiṣṭha and Śatrughna. After exchange of compliments between Sages Vasiṣṭha and Bharadwāja Bharata bows down at the feet of the latter, who inquires after his health and seeks to know his mind about Śrī Rāma. Bharata thereupon regretfully apprises him of his intention to bring Rāma back from the forest and questions him about the latter's whereabouts. To this the sage replies that Śrī Rāma was sojourning on Mount Chitrakoot, and advises Bharata to see the latter the following morning.

552

91. The hospitality shown by Sage Bharadwāja who had acquired rare mystic powers by virtue of his austerities to Bharata, his army and entourage, the kind of which could not be shown even by a ruler of the entire globe.

554

92. Questioned with joined palms about the road to Chitrakoot, Bharadwāja shows the way to Bharata and then inquires of him about the names of his three mothers, who stood bowing down to the sage. Having told him the names of all the three of his mothers with the history of each, and commanding the army to get ready for the journey ahead, Bharata proceeds to Chitrakoot with his retinue.

562

93. Setting his foot on the soil of Chitrakoot with his army and camp-followers, and identifying the place with the help of the features pointed out by Bharadwāja, Bharata commands the army men to

look out for the hermitage of Śrī Rāma. Pursuing their search they perceive smoke at some distance and, concluding the site to be the hermitage of Śrī Rāma, Bharata enjoins his army to halt and makes up his mind to walk with Vasiṣṭha and others to that place.

566

94. Diverting his own mind and seeking to please Sitā, Śrī Rāma gives a graphic description of Chitrakoot, stressing the special features.

568

95. In order to humour Sitā, Śrī Rāma gives a description of the river Mandakini to her.

571

96. While recreating himself in the company of Sitā on the lovely hills of Chitrakoot, Śrī Rāma beholds all of a sudden a large cloud of dust screening the sun and hears a loud noise and despatches Lakṣmaṇa to ascertain the cause. Lakṣmaṇa thereupon climbs up the top of a lofty tree and, catching sight of an army with the chariot of its leader distinguished by an ensign bearing the device of a Kovidara tree, hastily concludes that Bharata has come all the way to dispose of Śrī Rāma and thereby to make himself secure on the throne of Ayodhya. Returning apace to the presence of Śrī Rāma he disburdens himself of his suspicions and speaks angrily about Bharata, swearing that he will kill the intruder.

573

97. Pointing out to Lakṣmaṇa, who was waxing indignant at Bharata, the impropriety of killing the latter, Śrī Rāma pacifies him by assuring him of the pious intentions of Bharata. Ashamed of himself to hear the opinion of his brother about Bharata, and climbing down the tree, Lakṣmaṇa hides his shame by changing the topic. Commanded by Bharata, who was anxious to avoid causing disturbance to the hermitage occupied by Śrī Rāma, the army encamps round about Chitrakoot.

576

98. Telling off Guha and Śatrughna with their followers to find out the hermitage of Śrī Rāma, Bharata himself, who was keen to see Śrī Rāma, goes out in search of his hermitage with the ministers, walking all the way and envying the good fortune of Sitā and Lakṣmaṇa, who were living with Śrī Rāma; and, reaching the foot of a sal tree and concluding the place from the presence of smoke near by to be a human habitation and ruling out the possibility of any other human being living in that lonely forest, he eagerly hastens forward in the hope of meeting Śrī Rāma.

579

99. Requesting Vasiṣṭha to fetch his mothers and pressing forward, Bharata reaches the hut, made of leafy twigs, in which the three exiles were living. While attempting to hail Śrī Rāma, Sitā and Lakṣmaṇa on seeing them, he stumbles down even on an even ground, his eyes getting bedimmed with tears at the sight of their ascetic garb. Śrī Rāma hastens to lift him up and clasps him to his bosom. Sumantra and Guha as well meet Śrī Rāma and Lakṣmaṇa.

581

100. Placing Bharata on his lap, Śrī Rāma gives him instruction in judicature under the pretext of inquiring after the welfare of his father and others.

585

101. Questioned as to what made him give up the sovereignty of Ayodhya and enter the forest in the garb of an ascetic, Bharata reproaches his mother and implores his elder brother to accept the kingship and return to Ayodhya. Śrī Rāma, however, pleads that the command of their father is supreme and must be implicitly obeyed by both of them, the first part of it enjoining the exile of the elder brother being binding on him and the second part bequeathing the kingdom to Bharata being binding on the latter. 593
102. Bharata tells Śrī Rāma that, having been deprived of the privilege of serving his elder brother, he will have nothing to do with sovereignty and requests him to offer water to the spirit of his deceased father, who died with the thought of Śrī Rāma alone foremost in his mind, and further implores him to get himself consecrated for the sovereignty of Ayodhya, the obsequies of their imperial father having been duly performed by the two brothers (Bharata and Śatrughna) at Ayodhya. 596
103. Fallen into a swoon to hear of his father's ascent to heaven and brought back to consciousness by Bharata and others, who sprinkle water on him and employ other such devices, Śrī Rāma laments in various ways. Comforted by Bharata and having (in his turn) consoled Sitā and repairing to the bank of the Ganga, nay, offering water and balls of cooked food to the spirit of his departed father, he returns to his hut. Hearing their cry of distress, the troops approach them and are greeted by Śrī Rāma according to their rank. 597
104. Accompanied by Kausalyā and others, Sage Vasiṣṭha proceeds to the hermitage of Śrī Rāma. Showing to her co-wives the lumps of the pulp of the Ingudi fruit offered to the spirit of his deceased father by Śrī Rāma on blades of Kuśa grass placed with their ends pointing to the south along the bank of the Mandakini on the way, Kausalyā grieves for her deceased husband. Reaching the hermitage, Kausalyā and others see the two brothers (Śrī Rāma and Lakṣmaṇa) fall at their feet. Kausalyā bewails the lot of Sitā when the latter falls at her feet. Bowing down at the feet of his preceptor, Śrī Rāma takes his seat. Accompanied by the counsellors, Bharata too sits near by. 602
105. Bharata implores Śrī Rāma to oblige him by accepting the throne of Ayodhya being offered by him to Śrī Rāma with the concurrence of Kaikeyī, even though bestowed on him by their deceased father. Consoling Bharata, who held himself responsible for Śrī Rāma's exile to the forest and was languishing with sorrow on that score, Śrī Rāma, however, tries to pacify him in various ways and urges him to shoulder the burden of rulership. 605
106. Imploring Śrī Rāma with cogent reasons to accept the throne of Ayodhya, Bharata takes a vow not to return to Ayodhya but to continue in the forest in case Śrī Rāma did not grant his prayer. Mother Kausalyā and others too join Bharata and urge Śrī Rāma to grant his request when they find Śrī Rāma lukewarm in the matter and insistent on implementing the words of their deceased father. 609

107. Śrī Rāma tries to impress upon Bharata,—who believed that Daśaratha was prompted by lustful attachment to his mother in making over the kingdom to him,—that Daśaratha was compelled to do so because, in the first place, he had promised to Kaikeyī's father while marrying her that the latter's son alone would succeed to the throne after Daśaratha's death, and secondly he was keen to repay the debt he owed to her for having come to his rescue in his encounter with the demons, and accordingly urges Bharata to assume the rulership of Ayodhya. 613
108. Bharata having been silenced by Śrī Rāma, an eminent sage, Jābāli by name, tries to persuade Śrī Rāma to accept the throne by advocating the theory of the Nāstikas (non-believers) with intent to arouse in him the lust of sovereignty. 615
109. Jābāli explains the reasons for his advocating the theory of Nāstikas to Śrī Rāma, who exposes the hollowness of the ethics propounded by the sage, dubbing it as the very antithesis of Dharma. 617
110. Pacifying Śrī Rāma, who had got angry with Jābāli, Sage Vasiṣṭha urges him to get himself consecrated as king, since, from Ikṣvāku, the progenitor of his race, downward, the eldest son alone had ascended the throne of Ayodhya and because he was not only the eldest of his father's sons, but the ablest too. 621
111. Pleading the superiority of a teacher in comparison to one's parents, Sage Vasiṣṭha by virtue of his superiority and as a concession to Bharata, a dependant of Śrī Rāma, whose vow it has been to respect the feelings of his dependants, urges Śrī Rāma to grant the prayer of Bharata. Śrī Rāma, however, contends that one's parents are more worthy of respect even than one's teacher and is accordingly insistent on implementing the pledge already given by him to his father. Thus discomfited in argument, Bharata makes up his mind to undertake a fast unto death as a last resort to exert pressure on his brother. On Śrī Rāma's dubbing such a step as repugnant to the code of conduct prescribed for a Kṣatriya, Bharata requests his elder brother to allow him to remain in exile in the forest as the latter's proxy. Śrī Rāma, however, rules out this proposition also as something preposterous, saying that one's duty is entrusted to a proxy only on the former's incapacity, which could not be predicated of him, and reaffirms his decision to enter Ayodhya only after fulfilling the pledge given to his father. 625
112. Collected in the heavens to hear the dialogue of Bharata and Śrī Rāma, heavenly beings applaud the two brothers. Having decided upon his course of action, Śrī Rāma turns his face towards his hut; while pleading his inability to protect the kingdom, now that his attempts to take Śrī Rāma back to Ayodhya had been frustrated, Bharata prays to Śrī Rāma for mercy once more. But when he

comes to know that his elder brother cannot be made to swerve an inch from his vow, he places a new pair of wooden sandals decked with gold in front of his brother and requests him to place his feet on them. Readily acceding to his request, Śrī Rāma hands over the sandals to Bharata, who takes a vow before the former to enter the fire in case he did not return immediately after the expiry of his term of exile. Śrī Rāma confirms his vow and after embracing Bharata and Śatrughna and, bidding good-bye to all with due respect according to the rank of each, enters his cottage.

628

113. Departed back for Ayodhya along with Sage Vasiṣṭha and others, Bharata pays his respects on the way to Sage Bharadwāja and, apprising him of what had happened at Chitrakoot and also of the pair of wooden sandals that he had received from Śrī Rāma as the latter's representative, and proceeding further, crosses the rivers Ganga and Yamuna along with his followers. Departing from Śrngaverapura he catches sight of Ayodhya and points out to Sumantra its gloomy appearance.

632

114. Vālmiki portrays the gloomy appearance of Ayodhya with the help of a number of similes. Bharata enters his father's palace with a heavy heart speaking to Sumantra about the sorry spectacle which Ayodhya presented at the moment.

634

115. Permitted by Vasiṣṭha and accompanied by Śatrughna and others, when the queens had entered the gynaeceum, Bharata proceeds to Nandigrāma and, installing the wooden sandals of Śrī Rāma on the royal seat, himself puts on the garb of an ascetic and carries on the rule under orders of the sandals, holding the royal umbrella over them.

637

116. Learning from outward signs that the ascetics who lived in the vicinity of Śrī Rāma were anxious to shift to some other forest, the latter asks them why they wished to leave the place. Being told in reply that they were being molested by Rākṣasas under the leadership of Khara, he gives his consent and, sending them away with great respect, retires to his own hermitage.

640

117. Afraid of prolonging his stay at Chitrakoot because of many handicaps, Śrī Rāma leaves that mountain and, reaching the hermitage of Sage Atri, greets the aforesaid Ṛṣi. Glorifying the ascetic life of his wife, Anasūyā, the sage urges Rāma to send his consort, Sitā, to her. Kindly receiving the princess, who greeted the venerable old lady on reaching her as instructed by her husband, Anasūyā gives her instructions on the duties of a devoted wife.

642

118. At the end of her dialogue with Sitā Anasūyā requests her to ask a boon of the hermitess and, highly pleased with her, the hermitess bestows heavenly flowers and ornaments on her. Urged by Anasūyā, she relates to the hermitess the story of her marriage.

645

119. Glorifying the evening shades, that had now fallen, Anasūyā sends away Sītā, decked with the ornaments bestowed on her by herself, to the presence of Śrī Rāma. To the latter, who was agreeably surprised to behold Sītā resplendent with heavenly jewels, she relates how she received the jewels as a loving gift from the hermitess. Accepting the hospitality of the hermits and staying with them for the night, Śrī Rāma asks leave of them in the morning to proceed further and, following the route shown by the hermits, the princely party enters the Daṇḍaka forest.

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END OF AYODHYĀ-KĀṇḌA

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To our Subscribers

Of late we have been guilty of publishing the annual Special volumes of the "Kalyāṇa-Kalpataru" some months after the time scheduled for their publication. The delay was being repeated every year and in order to put a stop to this vicious circle we have decided to start the year of the "Kalyāṇa-Kalpataru" from April instead of January and publish the annual Special Number in March rather than in December. This should enable us, God willing, to regularize the publication of the magazine in future. We hope this arrangement will meet with the approval of our readers and they are now requested to renew their subscription for the coming year from the month of April, 1964.

Manager,

Kalyāṇa-Kalpataru,
P. O. Gita Press (Gorakhpur)

Kalyāṇa-Kalpataru



A Scene from Śrī Rāma's Forest Life

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA KALPATARU

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavad-Gītā VI. 30)

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December, 1963

[No. 12

अग्राह्यं वसु गृह्यते प्रभुरसंसेव्यश्च संसेव्यते
प्राणाश्चेदपि यान्ति यान्तवतिथये नान्नं पुनर्दीयते ।
कुक्षिः स्वोऽपि न पुष्यते यदुदयाहोभं तमेवोऽश्नुतुं
तस्मै प्राञ्जलिरस्मि दाशरथ्ये श्रीजानकीजानये ॥

Unacceptable money is being accepted; a master not worth serving with devotion is being duly served; food is not offered to a newcomer, not minding in the least even if his life is about to depart (for want of nourishment); nay, even one's own belly is not filled. To overcome that avarice to the rise of which all this is attributable, I bow with joined palms to Lord Śrī Rāma (son of Daśaratha), the Spouse of Janaka's Daughter.

(Rāmabhadra Dīkṣita: The Viśwagarbha-Stava)

A Prayer to Śrī Rāma

भवान्नारायणो देवः श्रीमांश्चक्रायुधो विभुः ।

एकशृङ्गो वराहस्त्वं भूतभव्यसपत्नजित् ॥

You are God Nārāyaṇa, who has Goddess Śrī in His own person, the all-pervasive Lord who is armed with the discus; You are the Great Boar with a single tusk, the vanquisher of enemies in the past and in the future, O scion of Raghu.

अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव ।

लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः ॥

The Imperishable Brahma, the Truth that is in the middle as well as in the end, You are the Supreme Dharma for the worlds; You are the four-armed Lord whose hosts are to be found in all directions.

शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः ।

अजितः खड्गधृग्विष्णुः कृष्णश्चैव बृहद्बलः ॥

You are the Spirit, the Supreme Being, the Lord of our senses, armed with the Śārṅga bow; You are the all-pervading Viṣṇu armed with a sword and unconquered by anybody; You draw aspirants to Yourself; You are of immense strength.

सेनानीग्रामणीश्च त्वं बुद्धिः सत्त्वं क्षमा दमः ।

प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः ॥

You are the commander, the chief; You are intelligent, goodness, forgiveness and self-control; You are the source and end of things; You appeared as Indra's younger brother; You killed the demon Madhu.

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ।

शरण्यं शरणं च त्वामाहुर्दिव्या महर्षयः ॥

You are the great Indra holding supremacy over the worlds; You are the Lord from whose navel-lotus Brahmā was

born; You are the destroyer on the battle-fields; the great divine sages describe You as the Saviour and the Refuge.

सहस्रशृङ्गो वेदात्मा शतशीर्षो महर्षभः ।

त्वं त्रयाणां हि लोकानामादिकर्ता स्वयम्प्रभुः ॥

You are the Spirit of Veda embodied as a great bull with thousands of Śakhas (redactions) for its horns and hundreds of injunctions for its tongues; You are the prime creator of the three worlds, the Lord of Himself.

सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः ।

त्वं यज्ञस्त्वं वषट्कारस्त्वर्मांकारः परात्परः ॥

You are the support and the forbear of the Siddhas and the Sādhyas. You are the sacrifice and the indeclinable 'वषट्'; You are the Praṇava, the highest of the high.

प्रभवं निधनं चापि न विदुः को भवानिति ।

दृश्यसे सर्वभूतेषु ब्राह्मणेषु च गोषु च ॥

None ever knew Your origin or end or who You are; You are seen manifest in all beings, in the Brahmans and in cows.

दिक्षु सर्वासु गगने पर्वतेषु नदीषु च ।

सहस्रचरणः श्रीमान् शतशीर्षः सहस्रदक् ॥

You are present in all the directions, in the sky, in the mountains and in the rivers; You are the Being of great lustre, thousand-footed, thousand-headed and thousand-eyed.

त्वं धारयसि भूतानि वसुधां च सपर्वताम् ।

अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः ॥

You bear the beings and the earth with all her mountains; and at the bottom of the earth, in the waters, it is You that are seen as the great Serpent.

(Brahmā's Praise of Śrī Rāma, Vālmiki-Rāmāyaṇa, VI. cxvii. 13-22).

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

अयोध्याकाण्डम्

एकोनवतितमः सर्गः

The Vālmīki-Rāmāyaṇa

Book Two

(Ayodhyā-Kāṇḍa)

Canto LXXXIX

Having encamped his followers including the army, that were ferried across the Ganga by the fishermen enjoined by Guha, Bharata sets out with Sage Vasiṣṭha and others to the hermitage of Sage Bharadwāja with intent to see the latter.

व्युध्य रात्रिं तु तत्रैव गङ्गाकूले स राघवः । काल्यमुत्थाय शत्रुघ्नमिदं वचनमब्रवीत् ॥ १ ॥
शत्रुघ्नोत्तिष्ठ किं शेषे निषादाधिपतिं गुहम् । शीघ्रमानय भद्रं ते तारयिष्यति वाहिनीम् ॥ २ ॥
जागर्मि नाहं स्वपिमि तथैवार्यं विचिन्तयन् । इत्येवमब्रवीद् भ्राता शत्रुघ्नो विप्रचोदितः ॥ ३ ॥
इति संवदतोरेवमन्योन्यं नरसिंहयोः । आगम्य प्राञ्जलिः काले गुहो वचनमब्रवीत् ॥ ४ ॥
कच्चित् सुखं नदीतीरेऽवाप्सीः काकुत्स्थ शर्वरीम् । कच्चिच्च सहसैन्यस्य तव सर्वमनामयम् ॥ ५ ॥
गुहस्य तत् तु वचनं श्रुत्वा स्नेहादुदीरितम् । रामस्यानुवशो वाक्यं भरतोऽपीदमब्रवीत् ॥ ६ ॥

Having spent the night at that very spot (where Śrī Rāma had rested not long ago) on the bank of the Ganga and rising at daybreak, the said Bharata for his part spoke to Śatrughna as follows:—(1) "How do you (continue to) sleep (till now) ? Get up, O Śatrughna, and fetch Guha, the ruler of the Niṣādas, quickly; so that he will convey the army to the other bank. May all be well with you !" (2) "Contemplating on Śrī Rāma (my eldest half-brother) even as you are, I am keeping awake, not sleeping." In these very words did Śatrughna, Bharata's (younger half-) brother,

reply when admonished (as above) by Bharata. (3) Arriving at an opportune moment while Bharata and Śatrughna (the two lions among men) were conversing with each other as aforesaid, Guha submitted (to Bharata) with joined palms as follows:—(4) 'I hope you spent the night comfortably on the river bank, O scion of Kakutstha. And I hope you are entirely free from distemper along with your army.' (5) Hearing the aforesaid question asked with affection by Guha, Bharata too, for his part, who had subordinated his will to Śrī Rāma, made the following reply:—(6)

सुखा नः शर्वरी धीमन् पूजिताश्चापि ते वयम् । गङ्गां तु नौभिर्वह्नीभिर्दाशाः संतारयन्तु नः ॥ ७ ॥
 ततो गुहः संत्वरितः श्रुत्वा भरतशासनम् । प्रतिप्रविश्य नगरं तं ज्ञातिजनमब्रवीत् ॥ ८ ॥
 उत्तिष्ठत प्रबुध्यध्वं भद्रमस्तु हि वः सदा । नावः समुपकर्षध्वं तारयिष्यामि वाहिनीम् ॥ ९ ॥
 ते तथोक्ताः समुत्थाय त्वरिता राजशासनात् । पञ्च नावां शतान्येव समामिन्युः समन्ततः ॥ १० ॥
 अन्याः स्वस्तिकविज्ञेया महावृण्टाधरा वराः । शोभमानाः पताकिन्यो युक्तवाहाः सुसंहताः ॥ ११ ॥
 ततः स्वस्तिकविज्ञेयां पाण्डुकम्बलसंवृताम् । सनन्दिघोषां कल्याणीं गुहो नावमुपाहरत् ॥ १२ ॥

"It was a happy light for us, O sagacious friend, and we have been (properly) entertained by you. Let (your) fishermen now duly ferry us across the Ganga on a number of boats." (7) Hearing Bharata's command and returning to the city with great expedition, Guha forthwith spoke (as follows) to his said kinsmen:—(8) "Wake up and rise: may prosperity ever actually attend you. Duly haul the boats to the bank, I shall have the army ferried across (the Ganga)." (9) Springing up on their feet when addressed thus (by Guha), the boatmen hurriedly brought together from all sides in obedience to their

chief's command five hundred boat and other excellent boats (too known by the name of 'Swastika' (because of their bearing the mark of Swastika), which looked charming were distinguished by flags and equipped with rowers, (nay) which were strongly built and had large bells (tied to their sails). (10-11) The Guha (himself) brought a lovely boat (also) known by the name of 'Swastika', the floor of which was covered with white rugs (fit for kings) and which was distinguished by the sound of festal music (12)

तामारुरोह भरतः शत्रुघ्नश्च महाबलः । कौसल्या च सुमित्रा च याश्चान्या राजयोपितः ॥ १३ ॥
 पुरोहितश्च तत्पूर्वं गुरवो ब्राह्मणाश्च ये । अनन्तरं राजदारास्तथैव शकटापणाः ॥ १४ ॥
 आवासमादीपयतां तीर्थं चाप्यवगाहताम् । भाण्डानि चाददानानां घोषस्तु दिवमस्पृशत् ॥ १५ ॥
 पताकिन्यस्तु ता नावः स्वयं दाशैरधिष्ठिताः । वहन्त्यो जनमारूढं तदा सम्पेतुराशुगाः ॥ १६ ॥
 नारीणामभिपूर्णास्तु काश्चित् काश्चित् तु वाजिनाम् । काश्चित् तत्र वहन्ति स्म यानयुग्यं महाधनम् ॥ १७ ॥
 तास्तु गत्वा परं तीरमवरोप्य च तं जनम् । निवृत्ताः काण्डचित्राणि क्रियन्ते दाशबन्धुभिः ॥ १८ ॥

Bharata and Śatrughna, who was possessed of great might, as well as Kausalyā, Sumitrā and whatever other royal ladies there were ascended it. (13) Sage Vasiṣṭha (the family priest) and whatever elderly Brahmans were present (there) took their seats (even) before Bharata and the royal ladies and immediately after (these) followed the (other) ladies of the royal family as well as the bullock-carts and the provisions (which were

loaded on other boats). (14) The din of men setting fire* to the huts (erected for them) as well as resorting to the descent (in order to be able to ascend the boats) and collecting the utensils (in order to load them) actually rose to the skies. (15) Ferrying the men seated (in them), those swift-going boats which were adorned with flags and controlled by the fishermen, then sailed automatically (as it were). (16) Some boats were full of women, while others

* It has been a convention among Indian troops in the past to burn whatever is left in the shape of huts and fuel etc. after removing their essential things and tents while leaving a halting place in the course of their march to a destination. The idea is not to leave any trace of their whereabouts for the enemy. The practice was also believed to bring triumph to the troops who resorted to it.

were loaded with horses; while some (more) of them ferried costly chariots and animals of draught. (17) Having reached the opposite bank and enabled

those men etc. to land, the boats for their part returned and were plied as (so many) toy-boats on water by the rowers, who were all kinsmen of Guha. (18)

सर्वैजयन्तास्तु गजा गजारोहैः प्रचोदिताः । तरन्तः स्म प्रकाशन्ते सपक्षा इव पर्वताः ॥ १९ ॥

नावश्चारुहुस्त्वन्ये प्लवैस्तेरुस्तथापरे । अन्ये कुम्भवटैस्तेरुन्ये तेरुश्च बाहुभिः ॥ २० ॥

सा पुण्या ध्वजिनो गङ्गां दाशैः संतारिता स्वयम् । मैत्रे मुहूर्ते प्रययौ प्रयागवनमुत्तमम् ॥ २१ ॥

आश्वासयित्वा च चमूं महात्मा निवेशयित्वा च यथोपजोषम् ।

द्रष्टुं भरद्वाजमृषिप्रवर्यमृत्विक्सदस्यैर्भरतः प्रतस्थे ॥ २२ ॥

स ब्राह्मणस्याश्रममभ्युपेत्य महात्मनो देवपुरोहितस्य ।

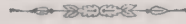
ददर्श रभ्योटजवृक्षदेशं महद्वनं विप्रवरस्य रभ्यम् ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोननवतितमः सर्गः ॥ ८९ ॥

Swimming (across the Ganga) as urged by their mahouts, the elephants with flags (on their back) actually shone like winged mountains. (19) Nay, other men took their seats on boats while others crossed the river by means of rafts; still others swam across with the help of big and small earthen vessels and the rest swam with their arms (alone). (20) Ferried across the Ganga by the fishermen themselves, that holy army (which was hallowed through contact with holy men like Prince Bharata and Sage Vasiṣṭha as well as through a bath in the Ganga and other sacred streams and was proceeding on the holy mission of bringing Śrī Rāma back to Ayodhya) marched towards the excellent forest

encircling Prayag during the hour known by the name of Maitra* (because of its being sacred to Mitra, the sun-god). (21) Nay, cheering up the troops and comfortably encamping them (in the forest encircling Prayag), the high-souled Bharata along with the priests and the (king's) councillors set out to meet Bharadwāja, the foremost of Ṛṣis (the seers of Vedic Mantras). (22) Reaching the hermitage of the high-souled Bharadwāja† (the family priest of gods), who was not only a knower of Brahma but also the foremost of Vedic scholars,‡ Bharata saw the extensive and delightful grove (surrounding the hermitage) consisting of clusters of trees interspersed with lovely huts of leafy twigs. (23)

Thus ends Canto Eighty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



* A Muhūrta, loosely translated as an hour, really consists of 48 minutes. There are fifteen such Muhūrtas in a day. They are named in order by Bṛhaspati as Raudra, Śarpa, Maitra, Paitra, Vāsava, Āpya, Vaiśwa, Brāhma, Prāja, Īśa, Aindra, Aindrāgna, Nairṛta, Vāruṇāryamaṇa and Bhagi.

रौद्रः सार्षपस्था मैत्रः पैत्रो वासव एव च । आप्यो वैश्वस्तथा ब्राह्मः प्राजेशैन्द्रास्वथैव च ॥

ऐन्द्राग्नौ नैर्ऋतश्चैव वारुणार्यमाणो भगी । एतेऽहि क्रमशो ज्ञेया मुहूर्ता दश पञ्च च ॥

† Bharadwāja is referred to as a family priest of gods because he was sprung from the loins of Sage Bṛhaspati, the preceptor of gods.

‡ A Smṛti-text says:—

जन्मना जायते शूद्रः कर्मणा जायते द्विजः । वेदाभ्यासेन विप्रत्वं ब्रह्म जानाति ब्राह्मणः ॥

“By birth (even) a Brahman boy is born as a Śūdra; he is spoken of as a Dwija (a twice-born) on his following the vocation of a Brahman; he attains the status of a Vipra through a (thorough) study of the Vedas and is known as a Brahman (only) when he comes to know (the truth of) Brahma (the Absolute).”

नवतितमः सर्गः

Canto XC

Leaving his party a couple of miles away on this side of the hermitage, Bharata enters it with Vasiṣṭha and Śatrughna. After exchange of compliments between Sages Vasiṣṭha and Bharadwāja Bharata bows down at the feet of the latter, who inquires after his health and seeks to know his mind about Śrī Rāma. Bharata thereupon regretfully apprises him of his intention to bring Rāma back from the forest and questions him about his whereabouts. To this the sage replies that Śrī Rāma was sojourning on Mount Chitrakoot, and advises Bharata to see the latter the following morning.

भरद्वाजाश्रमं गत्वा क्रोशादेव नरर्षभः । जनं सर्वमवस्थाप्य जगाम सह मन्त्रिभिः ॥ १ ॥
 पद्भ्यामेव तु धर्मज्ञो न्यस्तशस्त्रपरिच्छदः । वसानो वाससी शौमे पुरोधाय पुरोहितम् ॥ २ ॥
 ततः संदर्शने तस्य भरद्वाजस्य राघवः । मन्त्रिणस्तानवस्थाप्य जगामानुपुरोहितम् ॥ ३ ॥
 वसिष्ठमथ दृष्ट्वैव भरद्वाजो महातपाः । संचालासनात् तूर्णं शिष्यानर्घ्यमिति ब्रुवन् ॥ ४ ॥
 समागम्य वसिष्ठेन भारतेनाभिवादितः । अबुध्यत महातेजाः सुतं दशरथस्य तम् ॥ ५ ॥
 ताभ्यामर्घ्यं च पाद्यं च दत्त्वा पश्चात् फलानि च । आनुपूर्व्याच्च धर्मज्ञः पप्रच्छ कुशलं कुले ॥ ६ ॥
 अयोध्यायां बले कोशे मित्रेष्वपि च मन्त्रिषु । जानन् दशरथं वृत्तं न राजानमुदाहरत् ॥ ७ ॥

Having reached the precincts of the hermitage of Bharadwāja and leaving all his people only a couple of miles away (on this side of the hermitage so as not to cause disturbance to the hermits living peacefully there), Bharata (a jewel among men), for his part, who knew what is right, proceeded (further) with his counsellors on foot, placing Sage Vasiṣṭha (his family priest) ahead and putting on only a pair of silk garments (*viz.* a loin-cloth and an outer covering), laying aside his weapons and ornaments etc. (1-2) Bidding the aforesaid counsellors stay behind, the moment the celebrated Bharadwāja was clearly in sight, Bharata (a scion of Raghu) then proceeded at the heels of Vasiṣṭha (his

family priest). (3) At the very sight of Vasiṣṭha, Bharadwāja, who practised great austerities, at once hurriedly rose from his seat, asking his pupils to fetch water to wash the hands (of the distinguished guests) with. (4) Uniting (in embrace) with Vasiṣṭha and greeted by Bharata, the highly glorious sage inferred him to be a son of Daśaratha. (5) Offering to the two guests in order of seniority (one after another) water to wash their hands and feet with and also fruits afterwards, Bharadwāja (who knows what is right) made inquiries concerning the welfare of the family (of each) and also whether all was well with (the city of) Ayodhya, the army, the exchequer, the (king's) allies and

ministers. Knowing (as he did) no inquiries concerning the king. Daśaratha to be dead, he made (6-7)

वसिष्ठो भरतश्चैनं पप्रच्छतुरनामयम् । शरीरेऽग्निषु शिष्येषु वृक्षेषु मृगपक्षिषु ॥ ८ ॥
तथेति तु प्रतिज्ञाय भरद्वाजो महायशः । भरतं प्रत्युवाचेदं राघवस्नेहबन्धनात् ॥ ९ ॥
किमिहागमने कार्यं तव राज्यं प्रशासतः । एतदाचक्ष्व सर्वं मे न हि मे शुध्यते मनः ॥ १० ॥
मुषुवे यममित्रघ्नं कौसल्याऽऽनन्दवर्धनम् । भ्रात्रा सह सभार्यो यश्चिरं प्रव्राजितो वनम् ॥ ११ ॥
नियुक्तः स्त्रीनिमित्तेन पित्रा योऽसौ महायशः । वनवासी भवेतीह समाः किल चतुर्दश ॥ १२ ॥
कचिन्न तस्यापापस्य पापं कर्तुमिहेच्छसि । अकण्टकं भोक्तुमना राज्यं तस्यानुजस्य च ॥ १३ ॥

Vasiṣṭha and Bharata (in return) inquired whether all was well with his body, sacred fires, pupils, trees, deer and birds. (8) Having admitted that it was so, the highly illustrious Bharadwāja for his part replied to Bharata as follows, impelled as he was by the ties of affection that he bore to Śrī Rāma (a scion of Raghu) :— (9) "What motive could you have in coming (all the way) to this place, busy as you must have been ruling the kingdom (of Ayodhya) ? (Please) tell me all this; for my mind is not getting cleared of doubts (about your intentions towards Śrī Rāma). (10) Seek-

ing to enjoy the kingdom (rightfully) belonging to Śrī Rāma without any thorn (in your side), I hope, you do not intend to do (any bodily) harm in this forest to Lakṣmaṇa (his younger brother) and the highly illustrious prince Śrī Rāma (himself), the destroyer of enemies and the promoter of joy in this world, whom Kausalyā gave birth to, and who, having been urged, they say, by his father through the instrumentality of the latter's wife (Kaikeyī) in the following words: 'Dwell in the forest for fourteen years', was exiled to the forest with his (younger) brother (Lakṣmaṇa) and wife (Sitā) to the forest for a long term." (11—13)

एवमुक्तो भरद्वाजं भरतः प्रत्युवाच ह । पर्यश्रुनयनो दुःखाद् वाचा संसजमानया ॥ १४ ॥
हतोऽस्मि यदि मामेवं भगवानपि मन्यते । मत्तो न दोषमाशङ्के मैवं मामनुशशि हि ॥ १५ ॥
न चैतदिष्टं माता मे यद्वोचन्मदन्तरे । नाहमेतेन तुष्टश्च न तद्वचनमाददे ॥ १६ ॥
अहं तु तं नरव्याघ्रमुपयातः प्रसादकः । प्रतिनेतुमयोध्यायां पादौ चास्याभिवन्दितुम् ॥ १७ ॥
तं मामेवंगतं मत्वा प्रसादं कर्तुमर्हसि । शंस मे भगवन् रामः क्व सम्प्रति महीपतिः ॥ १८ ॥

Spoken to as aforesaid, Bharata, they say, replied (as follows) in a faltering tone with tears flowing from his eyes through agony :— (14) "I am ruined if Your Holiness too (who is omniscient) reckons me as such. I cannot (even) think of any harm having proceeded from me (to Śrī Rāma). Therefore (please) do not speak in this strain to me. (15) Neither is that which my mother said during my absence (at my maternal grandfather's) agreeable to me nor am

I pleased with that (which she has done), nor (again) have I (even now) accepted her word (asking me to enjoy the sovereignty of Ayodhya). (16) I have on the other hand come to take that tiger among men back to Ayodhya after having propitiated him, and (also) to bow down at his feet. (17) Believing me as such to have come with the aforesaid intention, you ought to be gracious to me. (Also kindly) tell me, venerable sir, where Emperor Rāma may at present be." (18)

वसिष्ठादिभिर्ऋत्विग्भिर्वाचितो भगवांस्ततः । उवाच तं भरद्वाजः प्रसादाद् भरतं वचः ॥ १९ ॥
त्वय्येतत् पुरुषव्याघ्र युक्तं राघववंशजे । गुरुवृत्तिर्दमश्चैव साधूनां चानुयायिता ॥ २० ॥

जाने चैतन्मनःस्थं ते दृढीकरणमस्त्विति । अपृच्छं त्वां तत्रात्यर्थं कीर्तिं समभिवर्धयन् ॥ २१ ॥
 जाने च रामं धर्मज्ञं ससीतं सहलक्ष्मणम् । अयं वसति ते भ्राता चित्रकूटे महागिरौ ॥ २२ ॥
 श्वस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः । एतं मे कुरु मुप्राज्ञ कामं कामार्थकोविद ॥ २३ ॥
 ततस्तथेत्येवमुदारदर्शनः प्रतीतरूपो भरतोऽब्रवीद् वचः ।

चकार बुद्धिं च तदाश्रमे तदा निशानिवासाय नराधिपात्मजः ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे नवतितमः सर्गः ॥ ९० ॥

Solicited by the priests (who had obviously joined the party in the meantime) headed by Vasiṣṭha, the venerable Bharadwāja thereupon graciously spoke to the celebrated Bharata as follows:—(19) "Service to your elders as also self-control and walking in the footsteps of the virtuous—this is worthy of you, descended (as you are) in the line of Raghu, O tiger among men ! (20) I (already) knew (by my yogic power) that which existed in your mind. (All the same) I questioned you (as though I knew nothing) in order that your resolution may be strengthened and in order further to enhance your renown beyond measure. (21) I know

where Śrī Rāma, who knows what is right, is staying accompanied by Sitā and followed by Lakṣmaṇa. Your brother is dwelling at present on the great Chitrakoot mountain. (22) You will certainly proceed to that area tomorrow. Halt here with your counsellors today. Grant this desire of mine, O highly sagacious prince knowing how to fulfil the desired object (of your friends and well-wishers) !" (23) Thereupon Bharata, who had a broad outlook and whose reality (as a devotee of Śrī Rāma) had (now) come to be known, replied as follows: "So be it." Nay, the prince forthwith made up his mind to stay in that hermitage during the night. (24)

Thus ends Canto Ninety in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकनवतितमः सर्गः

Canto XCI

The hospitality shown by Sage Bharadwāja, who had acquired rare mystic powers by virtue of his austerities, to Bharata, his army and entourage, the kind of which could not be shown even by a ruler of the entire globe

कृतबुद्धिं निवासाय तत्रैव स मुनिस्तदा । भरतं केकयीपुत्रमातिथ्येन न्यमन्त्रयत् ॥ १ ॥
 अब्रवीद् भरतस्त्वेनं नन्विदं भवता कृतम् । पाद्यमर्घ्यमथातिथ्यं वने यदुपपद्यते ॥ २ ॥
 अथोवाच भरद्वाजो भरतं प्रहसन्निव । जाने त्वां प्रीतिसंयुक्तं तुष्येस्त्वं येन केनचित् ॥ ३ ॥
 सेनायास्तु तवैवास्याः कर्तुमिच्छामि भोजनम् । मम प्रीतिर्यथारूपा त्वमर्हो मनुजर्षभ ॥ ४ ॥
 किमर्थं चापि निश्चिप्य दूरे बलमिहागतः । कस्मान्नेहोपयातोऽसि सबलः पुरुषर्षभ ॥ ५ ॥
 भरतः प्रत्युवाचेदं प्राञ्जलिस्तं तपोधनम् । न सैन्येनोपयातोऽस्मि भगवन् भगवद्भयात् ॥ ६ ॥
 राज्ञा हि भगवन् नित्यं राजपुत्रेण वा तथा । यत्नतः परिहर्तव्या विषयेषु तपस्विनः ॥ ७ ॥

वाजिमुख्याः समनुष्याश्च मत्ताश्च वरवारणाः । प्रच्छाद्य भगवन् भूमिं महतीमनुयान्ति माम् ॥ ८ ॥
ते वृक्षानुदकं भूमिमाश्रमेष्टुजांस्तथा । न हिंस्युरिति तेनाहमेक एवागतस्ततः ॥ ९ ॥

The celebrated sage then invited to a hospitable reception Bharata, the son of Kaikeyī, who had made up his mind (as shown before) to stay in that very hermitage (for the night). (1) Bharata for his part said to Bharadwāja, "Sure enough the (kind of) hospitality which could (possibly) be arranged in a forest has (already) been shown by you (to us) just now in the form of water to wash our feet and hands with." (2) Bharadwāja forthwith replied to Bharata (as follows) laughing heartily as it were: "I know you to be full of affection (to me). (As such) you are likely to be pleased with anything and everything (that is offered to you). (3) I, however, only wish to feed this army of yours. And you ought to do that in which my pleasure lies, O jewel among men! (4) Moreover, wherefore did you come here

encamping the army at a distance (from my hermitage)? Why did you not turn up here, army and all, O jewel among men?" (5) Bharata with joined palms replied as follows to the sage, whose (only) wealth was his asceticism:—"I did not turn up with the army for fear of (displeasing) you: O venerable sage! (6) In fact, ascetics should always be scrupulously shunned in their own lands by a king or a king's son under similar circumstances, Your Holiness! (7) Best specimens of horses as well as men and excellent elephants in rut are following in my wake occupying a large area. (8) I came away from that place (where the troops have been encamped) all alone (accompanied by Sage Vasiṣṭha) lest they should destroy the trees, foul the waters and land as well as the huts in the hermitage." (9)

आनीयतामितः सेनेत्याज्ञतः परमर्षिणा । तथानुचक्रे भरतः सेनायाः समुपागमम् ॥ १० ॥
अग्निशालां प्रविश्याथ पीत्वापः परिमृज्य च । आतिथ्यस्य क्रियाहेतोर्विश्वकर्माणमाह्वयत् ॥ ११ ॥
आह्वये विश्वकर्माणमहं त्वष्टारमेव च । आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम् ॥ १२ ॥
आह्वये लोकपालांस्त्रीन् देवाञ्च शक्रपुरोगमान् । आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम् ॥ १३ ॥
प्राक्स्नोतसश्च या नद्यस्तिर्यक्स्नोतस एव च । पृथिव्यामन्तरिक्षे च समायान्वद्य सर्वशः ॥ १४ ॥
अन्याः खयन्तु मैरेयं सुरामन्याः सुनिष्ठिताम् । अपराश्चोदकं शीतमिक्षुकान्दरसोपमम् ॥ १५ ॥

Commanded by the eminent sage in the following words:—"Let the army be brought hither!", Bharata forthwith caused the army to be duly brought (all the way to the hermitage) accordingly. (10) Entering the fire-sanctuary, sipping water (thrice according to the Śruti text त्रिरावाहेत् with the recitation of the Divine Names for self-purification) and wiping the lips (twice according to the Vedic injunction द्विः परिमृज्य), the sage next invoked (in the following words) Viśvakarmā (the architect of gods) for providing hospitality (to the army of Prince Bharata):—(11) "I invoke god Viśvakarmā, who is also the

divine carpenter (Twaṣṭā). I wish to provide hospitality (to the army of Prince Bharata). Let everything be got ready in that connection for me. (12) I (further) invoke (the presence of) the three gods (Yama, Varuṇa and Kubera), who are the guardians of the spheres, headed by Indra (the ruler of gods). I wish to provide hospitality (to the army of Prince Bharata). Let everything be got ready for me towards that end. (13) Let all the rivers that flow in an easterly direction as well as those flowing in a westerly direction on (the surface of) the earth as also in the aerial

region meet today (in this tract of land). (14) Let some (of those rivers) bear along Maireya (a kind of wine made from date palms etc.), others

highly refined Surā (another species of wine made from jaggery, honey and flour), and (still) others cool water (delicious) like the juice of sugarcane. (15)

आह्वये देवगन्धर्वान् विश्वावसुहृद्वाहुहून् । तथैवाप्सरसो देवगन्धर्वैश्चापि सर्वशः ॥ १६ ॥
 घृताचीमथ विश्वाचीं मिश्रकेशीमलम्बुषाम् । नागदत्तां च हेमां च सोमामद्रिक्तस्थलीम् ॥ १७ ॥
 शक्रं याश्चोपतिष्ठन्ति ब्रह्माणं याश्च भामिनीः । सर्वास्तुम्बुरुणा सार्धमाह्वये सपरिच्छदाः ॥ १८ ॥
 वनं कुरुषु यद् दिव्यं वासोभूषणपत्रवत् । दिव्यनारीफलं शश्वत् तत्कौवेरमिहैव तु ॥ १९ ॥
 इह मे भगवान् सोमो विधत्तामन्नमुत्तमम् । भक्ष्यं भोज्यं च चोष्यं च लेह्यं च विविधं बहु ॥ २० ॥
 विचित्राणि च मात्यानि पादपप्रन्युतानि च । मुरादीनि च पेयानि मांसानि विविधानि च ॥ २१ ॥

"I (also) invoke (the presence of) the celestial Gandharvas Viśwāvasu, Hāhā and Hūhū and even so all the celestial nymphs along with the other celestial Gandharvas. (16) I invoke the Apsarā named Ghṛtācī and Viśwācī, Mīśrakeśī, Alambuṣā, Nāgadattā and Hemā as also Somā, who has taken up her abode on a mountain (called Mahendra) as well as all the nymphs that wait upon Indra (the ruler of paradise) as also the dancing girls that wait upon Brahmā (in Brahmāloka) along with (their teacher) Tumburu and (all) external appendage (such as musical instruments). (17-18) In the same way let that celestial grove (known by the name of Chaitraratha) presided over by Kubera (the guardian of the northern

quarter) which is located in the land of the Uttara Kurus (in the north of India) and the trees of which are clothed with leaves in the form of (heavenly) raiment and jewels and perpetually bear fruits in the form of heavenly damsels, actually appear at this very spot. (19) Let the glorious moon-god (the deity presiding over the annual plants) place at my disposal abundant excellent food of every variety, consisting of dishes requiring mastication as well as those that can be gulped without mastication, nay those that can be sucked and those that require to be licked, and also lovely garlands dropped straight from trees, also drinks such as wine and meats of various kinds." (20-21)

एवं समाधिना युक्तस्तेजसाप्रतिमेन च । शिक्षास्वरसमायुक्तं सुव्रतश्चाब्रवीन्मुनिः ॥ २२ ॥
 मनसा ध्यायतस्तस्य प्राङ्मुखस्य कृताञ्जलेः । आजग्मुस्तानि सर्वाणि दैवतानि पृथक् पृथक् ॥ २३ ॥
 मलयं दुर्दुरं चैव ततः स्वेदनुदोऽनिलः । उपस्पृश्य ववौ युक्त्या मुप्रियात्मा सुखं शिवः ॥ २४ ॥
 ततोऽभ्यवर्षन्त घना दिव्याः कुसुमवृष्टयः । देवदुन्दुभिषोषश्च दिक्षु सर्वासु शुश्रुवे ॥ २५ ॥
 प्रवतुश्चोत्तमा वाता ननृतुश्चाप्सरोगणाः । प्रजगुर्देवगन्धर्वा वीणाः प्रमुमुचुः स्वरान् ॥ २६ ॥
 स शब्दो द्यां च भूमिं च प्राणिनां श्रवणानि च । विवेशोच्चावचः श्लक्ष्णः समो लयगुणान्वितः ॥ २७ ॥

So did the sage of noble vows, who is rich in concentration of mind and endowed with matchless glory too, utter words of invocation pronounced according to the rules of phonetics and accented according to the rules of grammar. (22) (Even) as the sage invoked the aforesaid gods with his mind, sitting with his face turned

towards the east, his palms joined together (in supplication), all those deities (that had been invoked by the sage) came one by one before him. (23) Thereupon a cool breeze, which was most delightful to the touch and which wiped one's sweat through (mere) contact blew gently touching the Malaya and Dardura mountains (clothed with



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forests of sandalwood trees). (24) Then fell down thick showers of heavenly flowers and the sound of celestial kettle-drums was heard in all the quarters. (25) Nay, excellent breezes began incessantly to blow and beavies of celestial nymphs began to dance. Heavenly Gandharvas beautifully sang

and Vinas gave forth melodies. (26) That sound (of vocal and instrumental music),—which rose and fell (at intervals), was soft and of a moderate pitch and endowed with the virtue of a uniform measure of time,—penetrated into heaven, earth and the ears of living beings. (27)

तस्मिन्नेवंगते शब्दे दिव्ये श्रोत्रमुखे नृणाम् । ददर्श भारतं सैन्यं विधानं विश्वकर्मणः ॥ २८ ॥
 बभूव हि समा भूमिः समन्तात् पञ्चयोजनम् । शाद्वलैर्वहुभिश्छन्ना नीलवैदूर्यसंनिभैः ॥ २९ ॥
 तस्मिन् बिल्वाः कपित्थाश्च पनसा बीजपूरकाः । आमलक्यो बभूवुश्च चूताश्च फलभूषिताः ॥ ३० ॥
 उत्तरेभ्यः कुरुभ्यश्च वनं दिव्योपभोगवत् । आजगाम नदी सौम्या तीरजैर्वहुभिर्वृता ॥ ३१ ॥
 चतुःशालानि शुभ्राणि शालाश्च गजवाजिनाम् । हर्म्यप्रासादसंयुक्ततोरणानि शुभानि च ॥ ३२ ॥
 सितमेष्वनिभं चापि राजवेश्म सुतोरणम् । शुक्लमाल्यकृताकारं दिव्यगन्धसमुक्षितम् ॥ ३३ ॥
 चतुरस्रमसम्बाधं शयनासनयानवत् । दिव्यैः सर्वरसैर्युक्तं दिव्यभोजनवस्त्रवत् ॥ ३४ ॥
 उपकल्पितपर्वानं धौतनिर्मलभाजनम् । क्लृप्तसर्वासनं श्रीमत् स्वास्तीर्णशयनोत्तमम् ॥ ३५ ॥
 प्रविवेश महाबाहुरनुज्ञातो महर्षिणा । वेश्म तद् रत्नसम्पूर्णं भरतः कैकयीसुतः ॥ ३६ ॥

While that heavenly melody, agreeable to the ears of men, came in that way, the army of Bharata beheld the handiwork of Viśwakarmā. (28) The (entire) stretch of land within a radius of forty miles not only turned even but was also carpeted with many patches of fresh grass resembling blue cat's-eye gems (in hue). (29) In that land sprang up Bel, Kapittha (*lit.*, on which monkeys dwell), Panasa (the bread-fruit), Bijapūraka (citron), Āmalaki (emblic myrobalan) and mango trees adorned with fruits. (30) Nay, from the territory of the Uttara Kurus came the grove (presided over by Kuberā, the god of riches, and known by the name of Chaitraratha) rich in products worthy of being enjoyed by heavenly beings, as well as a delightful stream hemmed in with a number of trees growing on its banks. (31) There stood up white mansions (each) consisting of four rooms, as well as stables for

elephants and horses and charming city-gates with mansions and palaces. (32) There also stood a royal palace, looking like a white cloud and provided with a lovely arched doorway, (nay) decorated with white garlands and sprinkled with exquisite scents. (33) It was quadrilateral (in shape), commodious, furnished with couches, seats and palanquins, supplied with all delicious drinks and provided with excellent food and clothing. (34) Victuals of every description had been kept ready there as well as cleaned vessels free from dirt. All kinds of seats had been arranged (at proper places) and the palace looked charming with superb couches duly covered (with counterpanes). (35) Permitted by the eminent sage (Bharadwāja), Prince Bharata, son of Kaikeyī, who was distinguished by (unusually) long arms, duly entered that palace richly stocked with precious stones. (36)

अनुजमुश्च ते सर्वे मन्त्रिणः सपुरोहिताः । बभूवुश्च मुदा युक्तास्तं दृष्ट्वा वेश्मसंविधिम् ॥ ३७ ॥
 तत्र राजासनं दिव्यं व्यजनं छत्रमेव च । भरतो मन्त्रिभिः सार्धमभ्यवर्तत राजवत् ॥ ३८ ॥
 आसनं पूजयामास रामायाभिप्रणम्य च । बालव्यजनमादाय न्यवीदत् सचिवासने ॥ ३९ ॥

आनुपूर्व्यान्निषेदुश्च सर्वे मन्त्रिपुरोहिताः । ततः सेनापतिः पश्चात् प्रशास्ता च न्यषीदत ॥ ४० ॥
 ततस्तत्र मुहूर्तेन नयः पायसकर्दमाः । उपातिष्ठन्त भरतं भरद्वाजस्य शासनात् ॥ ४१ ॥
 आगामुभयतः कूलं पाण्डुमुत्तिकल्पनाः । गम्याश्चावसथा दिव्या ब्राह्मणस्य प्रसादजाः ॥ ४२ ॥
 तेनैव च मुहूर्तेन दिव्याभरणभूषिताः । आगुर्विंशतिसाहस्रा ब्रह्मणा प्रहिताः स्त्रियः ॥ ४३ ॥
 सुवर्णमणिमुक्तेन प्रवालैर्न च शोभिताः । आगुर्विंशतिसाहस्राः कुबेरप्रहिताः स्त्रियः ॥ ४४ ॥
 याभिर्गृहीतः पुरुषः सोन्माद इव लक्ष्यते । आगुर्विंशतिसाहस्रा नन्दनादप्सरोगणाः ॥ ४५ ॥

All the aforesaid counsellors accompanied by family priests also followed suit and were filled with delight to see that excellent get-up of houses. (37) Along with the counsellors Bharata went clockwise round the excellent royal throne as well as round the whisk (made from the tail of a yak) and the (royal) umbrella kept there, as if round a sovereign. (38) Bowing down low to Śrī Rāma (as though the latter were seated on it), he paid homage to the throne (itself) and, taking the whisk, sat down on the seat meant for the chief minister. (39) All the counsellors and family priests too sat down in order of precedence. Then sat down the generalissimo and afterwards the officer in charge of the encampment. (40)

Then after a short while streams having milk thickened with rice in place of mud flowed past Bharata on that site at the command of Bharadwāja. (41) On both the banks of these streams rose excellent and lovely houses plastered with lime and brought into being by the grace of the Brahman sage (Bharadwāja). (42) Nay, during that very hour arrived (there) twenty thousand women adorned with excellent jewels and sent by Brahmā (the creator). (43) There also came twenty thousand women decked with ornaments of gold, gems and pearls and coral and sent by Kubera. There (also) arrived from the Nandana grove (in paradise) twenty thousand celestial nymphs, embraced by whom a man looked as though seized with (a fit of) insanity*. (44-45)

नारदस्तुम्बुरुगौपः प्रमया सूर्यवर्चसः । एते गन्धर्वराजनो भरतस्याग्रतो जगुः ॥ ४६ ॥
 अलम्बुपा मिश्रकेशी पुण्डरीकाथ वामना । उपानृत्यन्त भरतं भरद्वाजस्य शासनात् ॥ ४७ ॥
 यानि माल्यानि देवेषु यानि चैत्ररथे वने । प्रयागे तान्यदृश्यन्त भरद्वाजस्य तेजसा ॥ ४८ ॥
 विल्वा मार्दङ्गिका आसञ्ज शम्भ्याग्राहा विभीतकाः । अश्वत्था नर्तकाश्चासन् भरद्वाजस्य तेजसा ॥ ४९ ॥
 ततः सरलतालाश्च तिलकाः सतमालकाः । प्रहृष्टास्तत्र सम्पेतुः कुब्जा भूत्वाथ वामनाः ॥ ५० ॥
 शिंशपाऽऽमलकीजम्बूयाश्चान्याः कानने लताः । प्रमदाविग्रहं कृत्वा भरद्वाजाश्रमेऽवसन् ॥ ५१ ॥
 सुरां सुरापाः पिवत पायसं च बुभुक्षिताः । मांसानि च सुमेध्यानि भक्षयन्तां यो यदिच्छति ॥ ५२ ॥
 उच्छ्रोत्र्य स्नापयन्ति स्म नदीतीरेषु वल्गुषु । अप्येकमेकं पुरुषं प्रमदाः सप्त चाष्ट च ॥ ५३ ॥
 संवाहन्त्यः समापेतुर्नार्यो विपुललोचनाः । परिमृज्य तदान्योन्यं पाययन्ति वराङ्गनाः ॥ ५४ ॥

The following chiefs of Gandharvas—Nārada, Tumburu and Gopa,—who shone like the sun because of their splendour, began to sing before Bharata.

(46) Alambuṣā, Miśrakeśī, Puṇḍarīkā and Vāmanā started dancing in the presence of Bharata under orders of Bharadwāja. (47) Those (celestial)

* What has been stated above is corroborated by the following Śruti:—

गन्धर्वाप्सरसो वा एतमुन्नादयन्ति य उन्नादयतीति ।

flowers which are found (solely) among gods and those which exist in the grove named Chaitraratha (belonging to Kubera, the god of riches) were seen at Prayag, thanks to the spiritual might of Bharadwāja. (48) Bel trees assumed the role of playing on clay tomtoms, Vibhitaka trees picked up a pair of cymbals known by the name of Śāmyā (in order to strike them so as to keep time) and Peepul trees played the role of dancers thanks to the spiritual might of Bharadwāja. (49) Then deodars, palmyra and Tilaka trees along with Tamāla trees arrived there highly rejoiced, assuming the forms of hunchbacks and dwarfs (to render services to Bharata). (50) Śimśapās (Aśoka trees), Āmalakis (emblic myrobalan) and Jambūs (rose-apple trees) and whatever (other

trees bearing female names and creepers there were in the forest took up their abode in the hermitage of Bharadwāja assuming the form of young women (in order to be able to serve Bharata). (51) (They said to the troops:) "Drink wine, O soldiers addicted to drinking, and drink milk thickened with rice, O troops stricken with hunger! Let meats also eminently fit for sacrifice be eaten (as you will). One will get whatever he seeks." (52) (A batch of) seven or eight young women bathed every single man on the charming river-banks after (first) daubing his body with a fragrant paste of oil-seeds and (then) rubbing off the dirt. (53) There (also) appeared on the scene women with big eyes kneading the feet of men; (nay) wiping off the moisture (on their body) the lovely women gave them (delicious) beverages to drink in seclusion. (54)

हयान् गजान् खरानुष्टांस्तथैव सुरभेः सुतान् । अभोजयन् वाहनगस्तेषां भोज्यं यथाविधि ॥ ५५ ॥
 इक्षुंश्च मधुलाजांश्च भोजयन्ति स्म वाहनान् । इक्ष्वाकुवरयोश्चानां चोदयन्तो महाबलाः ॥ ५६ ॥
 नाश्वन्धोऽश्वमाजानान् गजं कुञ्जरग्रहः । मत्तप्रमत्तमुदिता सा चमूस्तत्र सम्यभौ ॥ ५७ ॥
 तर्पिताः सर्वकामैश्च रक्तचन्दनरूपिताः । अप्सरोगणसंयुक्ताः सैन्या वाचमुदीरयन् ॥ ५८ ॥
 नैवायोध्यां गमिष्यामो न गमिष्याम दण्डकान् । कुशलं भरतस्यास्तु रामस्यास्तु तथा सुखम् ॥ ५९ ॥
 इति पादातयोधाश्च हस्त्यश्चरोहवन्धकाः । अनाथास्तं विधिं लब्ध्वा वाचमेतामुदीरयन् ॥ ६० ॥
 सम्प्रहृष्टा विनेदुस्ते नरास्तत्र सहस्रशः । भरतस्यानुयातारः स्वर्गोऽयमिति चाब्रुवन् ॥ ६१ ॥
 नृत्यन्तश्च हसन्तश्च गायन्तश्चैव सैनिकाः । समन्तात् परिधावन्तो मान्योपेताः सहस्रशः ॥ ६२ ॥
 ततो भुक्तवतां तेषां तदन्नममृतोरमम् । दिव्यानुद्रीक्ष्य भक्ष्यांस्तानभवद् भक्षणे मतिः ॥ ६३ ॥

The keepers (created and detailed by Bharadwāja) of the animals carrying Bharata's men on their backs duly fed the horses, elephants, donkeys, camels as well as the bullocks with articles fit for their consumption. (55) Coaxing the animals carrying the gallant warriors of Ikṣvāku's race on their back, the (aforesaid) very mighty keepers fed them with pieces of sugarcane as well as with fried grains of paddy soaked in honey. (56) The groom did not recognize the horse in his charge nor did the elephant-

keeper recognize his charge (since the animals were fed and groomed so well that they were changed beyond recognition). The aforesaid army appeared intoxicated, maddened and enraptured on that spot. (57) Sated with all desired enjoyments and smeared with red sandal-paste, the troops, attended by hosts of celestial nymphs, uttered the following words: (58) "We shall neither return to Ayodhya nor to the Dandaka forest. Let all be well with Bharata (because of whom we are enjoying heavenly delights here

on earth) and let (lasting) happiness be the lot of Śrī Rāma (as a foretaste of whose blessed sight we have secured these heavenly enjoyments)!" (59) So did the foot soldiers as well as those mounted on horses and elephants and their keepers (too), who (in their inebriety) considered themselves independent (*lit.*, without a master) on receiving such attentions (from the sage), utter the aforesaid words. (60) Extremely rejoiced (to see the untold affluence and power of

the sage) these men on that spot who had followed Bharata (in his journey to Chitrakoot to bring Śrī Rāma back to Ayodhya) in their thousands thundered and said, "This is heaven (indeed)." (61) Adorned with garlands the troops in their thousands ran in every direction dancing and laughing and singing. (62) In spite of their having partaken of that ambrosia-like food their mind felt inclined to eat again the moment they saw those excellent dishes. (63)

प्रेष्याश्चेत्यश्वं वध्वश्वं वटस्याश्वापि सर्वशः । बभूवुस्ते भृशं प्रीताः सर्वे चाहतवाससः ॥ ६४ ॥
 कुङ्कुमाश्वं खरोष्ट्राश्वं गोडश्वश्वं मृगाक्षिणः । बभूवुः सुभृतास्तत्र नातो ह्यन्यमकल्पयत् ॥ ६५ ॥
 नाशुकृवासास्तत्रामीत् क्षुधितो मलिनोऽपि वा । रजसा ध्वस्तकेशो वा नरः कश्चिददृश्यत ॥ ६६ ॥
 आजैश्चापि च वाराहेर्निशानवरसंचयैः । फलनिर्यूहसंसिद्धैः सूर्यैर्गन्धरसान्वितैः ॥ ६७ ॥
 पुष्पध्वजवतीः पूर्णाः शुक्लस्यान्नस्य चामितः । ददशुर्विस्मितास्तत्र नरा लौहीः सहस्रशः ॥ ६८ ॥
 बभूवुर्वनशार्खेषु कृपाः पायसकर्दमाः । ताश्च कामदुवा गावो द्रुमाश्चासन् मधुच्युतः ॥ ६९ ॥
 वाप्यो मरैर्यपूर्णाश्च मृष्टमांसचयैर्वृताः । प्रतप्तपिठरैश्चापि मार्गमायूरकौक्कुटैः ॥ ७० ॥
 पात्रीणां च सहस्राणि स्थालीनां नियुतानि च । न्यर्बुदानि च पात्राणि शातकुम्भमयानि च ॥ ७१ ॥
 स्थाल्यः कुम्भ्यः करम्भ्यश्च दधिपूर्णाः सुसंस्कृताः । यौवनस्थस्य गौरस्य कपित्थस्य मुगन्धिनः ॥ ७२ ॥
 हृदाः पूर्णा रमालस्य दध्नः श्वेतस्य चापरे । बभूवुः पायसस्यान्ये शर्कराणां च संचयाः ॥ ७३ ॥

Servants and maid-servants as also the wives of the troops as well as the troops (themselves)—they all felt highly delighted, nay, all were supplied with a new set of clothes. (64) Elephants and donkeys and camels too as well as bullocks and horses (nay, even) deer and birds in that region were fully nourished; hence they coveted nothing else. (65) No one in that area was clad in soiled attire, hungry or even untidy. Nor was any man seen with his hair covered with dust. (66) Struck with wonder people beheld there placed all round, in thousands, gold vessels decorated with floral flags and filled with excellent seasoned articles of food prepared from bulbs known by the name of Vārahī, flavoured with Ptychotis ajowan, and well boiled in the decoction of fruits, as well as with flavoursome boiled pulses and

spotless white boiled rice. (67-68) The wells in the precincts of the forest (round the hermitage of Bharadwāja) had their mud transformed into milk thickened with rice and sugar; the cows in that region were transformed into cows of plenty and the trees dripped honey. (69) The bigger wells (with flights of stairs) got filled with Maireya (a kind of intoxicating drink) and were banked with Leaps of dainty meat of deer, peacocks and fowls dressed in intensely heated earthen vessels (for the use of Niṣādas and other low-caste people in the army of Bharata). (70) Thousands of gold vessels containing boiled rice, lakhs of gold cauldrons holding seasoned articles of food and thousands of millions of plates, (also) made of gold were to be seen (there). (71) There appeared clay pans, smaller earthen

vessels and big broad-mouthed clay vessels full of curds duly spiced (with dry ginger etc.) and tanks full of fragrant buttermilk tinged yellow (with saffron) and prepared a few

hours back, as well as of buttermilk flavoured with cumin seeds, others full of white curds and still others of milk, as also heaps of sugar. (72-73)

कल्कांश्चूर्णकपायांश्च स्नानानि विविधानि च । ददृशुर्भाजनस्थानि तीर्थेषु सरितां नगः ॥ ७४ ॥
शुक्लान्शुभ्रतश्चापि दन्तधावनसंचयान् । शुक्लांश्चन्दनकल्कांश्च समुद्रेष्ववतिष्ठतः ॥ ७५ ॥
दर्पणान् परिमृष्टांश्च वाससां चापि संचयान् । पादुकोपानहं चैव युग्मान्यत्र सहस्रशः ॥ ७६ ॥
आञ्जनीः कङ्कतान् कूर्चांश्चत्राणि च धनूंषि च । मर्मत्राणानि चित्राणि शयनान्यासनानि च ॥ ७७ ॥
प्रतिपानहृदान् पूर्णान् खरोष्ट्रगजवाजिनाम् ।

अवगाह्य सुतीर्थंश्च हृदान् सोत्पलपुष्करान् । आकाशवर्णप्रतिमान् स्वच्छतोयान् सुखाह्वान् ॥ ७८ ॥
नीलवैदूर्यवर्णांश्च मृदून् यवससंचयान् । निर्वापार्थं पशूनां ते ददृशुस्तत्र सर्वशः ॥ ७९ ॥
व्यस्यन्त मनुष्यास्ते स्वप्नकल्पं तदद्भुतम् । दृष्ट्वाऽऽतिथ्यं कृतं तावद् भरतस्य महर्षिणा ॥ ८० ॥
इत्येवं रममाणानां देवानामिव नन्दने । भरद्वाजाश्रमे रम्ये सा रात्रिर्व्यत्यवर्तत ॥ ८१ ॥
प्रतिजग्मुश्च ता नद्यो गन्धर्वाश्च यथागतम् । भरद्वाजमनुज्ञाप्य ताश्च सर्वा वराङ्गनाः ॥ ८२ ॥
तथैव मत्ता मदिरोत्कटा नरास्तथैव दिव्यागुरुचन्दनोक्षिताः ।
तथैव दिव्या विविधाः स्रगुत्तमाः पृथग्विकीर्णा मनुजैः प्रमर्दिताः ॥ ८३ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोध्याकाण्डे एकनवतितमः सर्गः ॥ ९१ ॥

On the stairs for descent to the rivers people saw kept in large pans crushed emblic myrobalans and powdered fragrant substances and varied articles (such as oils, hot water etc.) useful for a bath. (74) They (further) beheld at every place in that area bundles of fresh white twigs with their one end crushed for being used as a tooth-brush, as well as the paste of white sandalwood (for being used as a shampoo) kept in round covered wooden cases, perfectly cleaned mirrors as well as piles of textiles, as also thousands of pairs of wooden sandals and (leather) shoes, small caskets containing collyrium, combs, brushes for combing moustaches and beards, nay, umbrellas, and bows, armour and different kinds of beds and seats, tanks full of water worth drinking after feed for donkeys, camels, elephants and horses, as well as tanks, provided with excellent descents, where one could easily take a plunge, full of lilies and lotuses, resembling the sky in hue,

containing limpid water and bathe in and heaps of tender grass resembling the blue cat's-eye gem in hue for the consumption of animals. (75-79) The aforesaid men were amazed to see that entertainment, wonderful like a dream, provided so long for Bharata by the eminent sage Bharadwāja. (80) While the people (that had followed Bharata in his journey to Chitrakoot) were (still) busy enjoying as aforesaid in that lovely hermitage of Bharadwāja the delights (provided by the sage) like (so many) gods in the Nandana grove (in paradise), that night passed away. (81) Taking leave of Bharadwāja, those rivers as well as the Gandharvas (celestial musicians) and all the lovely women (viz. the celestial nymphs) returned (even) as they had come. (82) The people (however) remained flushed and drunk with wine much in the same way (even at dawn); they stood smeared with the exquisite paste of aloe wood and sandalwood even as before; and the excellent celestial garlands of

various kinds lay strewn here and there separately as fresh as at the begin-

ning, crushed as they were by men (through constant use for the whole night). (83)

Thus ends Canto Ninety-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

द्विनवतितमः सर्गः

Canto XCII

Questioned with joined palms about the road to Chitrakoot, Bharadwāja shows the way to Bharata and then inquires of him about the names of his three mothers, who stood bowing down to the sage.

Having told him the names of all the three of his mothers with the history of each, and commanding the army to get ready for the journey ahead, Bharata proceeds to Chitrakoot with his retinue.

ततस्तां रजनीं व्युष्य भरतः सपरिच्छदः । कृतातिथ्यो भरद्वाजं कामादभिजगाम ह ॥ १ ॥
तमृषिः पुरुषव्याघ्रं प्रेक्ष्य प्राञ्जलिमागतम् । हुताग्निहोत्रो भरतं भरद्वाजोऽभ्यभाषत ॥ २ ॥
कच्चिदत्र सुखा रात्रिस्तवास्मद्विषये गता । समग्रस्ते जनः कच्चिदातिथ्ये शंस मेऽनव ॥ ३ ॥
तमुवाचाञ्जलिं कृत्वा भरतोऽभिप्रणम्य च । आश्रमादुपनिष्क्रान्तमृषिमुत्तमतेजसम् ॥ ४ ॥
सुखोपितोऽस्मि भगवन् समग्रबलवाहनः । बलवत्तर्पितश्चाहं बलवान् भगवंस्त्वया ॥ ५ ॥
अपेतक्लमसंतापाः सुभिक्षाः सुप्रतिश्रयाः । अपि प्रेष्यानुपादाय सर्वे स्म सुसुखोषिताः ॥ ६ ॥
आमन्त्रयेऽहं भगवन् कामं त्वामृषिसत्तम । समीपं प्रस्थितं भ्रातुर्मैत्रेणेश्वस्व चक्षुषा ॥ ७ ॥
आश्रमं तस्य धर्मज्ञ धार्मिकस्य महात्मनः । आचक्ष्व कतमो मार्गः क्रियानिति च शंस मे ॥ ८ ॥
इति पृष्ठस्तु भरतं भ्रातुर्दर्शनलालसम् । प्रत्युवाच महातेजा भरद्वाजो महातपाः ॥ ९ ॥

Having spent the previous night with his family (at the hermitage of Bharadwāja), Bharata, to whom hospitality had been extended (by the sage), approached Bharadwāja from an interested motive (to take leave of him to proceed to Chitrakoot): so the tradition goes. (1) Perceiving that tiger among men arrived with joined palms, and having poured oblations into the sacred fire, Sage Bharadwāja spoke to Bharata (as follows) :— (2) "Tell me, O sinless one, was your night happily spent here in this hermitage of ours ? Were all your men fully gratified with the hospitality (shown to them) ?" (3) Joining his palms

and bowing down low before him, Bharata replied (as follows) to the sage, who was invested with the highest glory, and had come out of the hermitage to meet him :— (4) "I spent the night comfortably with my entire army and all my animals. And I with my army was fully sated by you, O venerable sir. (5) Including even servants we have all spent our time most happily, relieved of our fatigue and discomfort, richly supplied with food and drink and lodged in excellent houses. (6) I fervently entreat you, O venerable sir: (pray) regard me, set out towards the presence of my (elder) brother, with a benign look, O jewel among

sages ! (7) Tell me the location of the hermitage of that pious and high-souled prince, O knower of what is right, and (also) let me know which route leads to it and how long it is." (8) Questioned thus,

Bharadwāja, for his part, who is endowed with exceptional glory and noted for his great asceticism, replied (as follows) to Bharata, who was eager to secure the blessed sight of his (elder) brother:— (9)

भरतार्धवृत्तीयेषु योजनेष्वजने वने । चित्रकूटगिरिस्तत्र रम्यनिर्दरकाननः ॥ १० ॥
 उत्तरं पार्श्वमासाद्य तस्य मन्दाकिनी नदी । पुष्पितद्रुममञ्छन्ना रम्यपुष्पितकानना ॥ ११ ॥
 अनन्तरं तत्पश्चित्चित्रकूटं च पर्वतम् । तयोः पर्णकुटीं तान तत्र तौ वसन्तौ ध्रुवम् ॥ १२ ॥
 दक्षिणेन च मार्गेण सव्यदक्षिणमेव च । गजवाजिसमाकीर्णो वाहिनीं वाहिनीपते ॥ १३ ॥
 वाहयस्व महाभाग ततो द्रक्ष्यसि राघवम् । प्रयाणमिति च श्रुत्वा राजराजस्य योषितः ॥ १४ ॥
 हित्वा यानानि यानार्हा ब्राह्मणं पर्यवारयन् । वेषमाना कृशा दीना सह देव्या मुमित्रया ॥ १५ ॥
 कौमल्या तत्र जग्राह कराभ्यां चरणौ मुनेः । अमृद्वेन कामेन सर्वलोकस्य गर्हिता ॥ १६ ॥
 कैकेयी तत्र जग्राह चरणौ सव्यपत्रया । तं प्रदक्षिणमागम्य भगवन्तं महामुनिम् ॥ १७ ॥
 अदूराद् भरतस्यैव तस्यौ दीनमनास्तदा । तत्र प्रपच्छ भरतं भरद्वाजो महामुनिः ॥ १८ ॥
 विशेषं ज्ञातुमिच्छामि मातृणां तव राघव ।

"At a distance of two and a half Yojanas* or twenty miles (from here) in the midst of a forest uninhabited by men (other than ascetics) there stands a well-known (mountain) named Chitrakoot abounding in lovely caves and groves. (10) Touching its northern side flows the river Mandākinī, shaded by trees in blossom and hemmed with lovely groves laden with flowers. (11) Not far from that river and adjacent to the Chitrakoot hill you will find the hut of the two brothers, made of leafy twigs; the two brothers undoubtedly dwell in that hut. (12) Leaving by the southern route (proceeding along the southern bank of the Yamuna) take the army full of elephants and horses along the bye-path turning to the left and proceeding southward, O lord of

the army ! Proceeding along that route you will (be able to) behold Śrī Rāma (a scion of Raghu), O highly fortunate prince !" Nay, hearing the talk (going on) about the journey (to Chitrakoot), the consorts of the (deceased) emperor (Kausalyā and others) stood encircling the Brahman (Bharadwāja), leaving their chariots, even though they deserved to remain in their vehicles (because of their sex, old age and high rank). Of them Kausalyā,—who was quaking (through old age and emotion), was emaciated (through grief caused by the loss of her husband) and afflicted (because of her separation from Śrī Rāma),—while Queen Sumitrā clasped the sage's feet with both her hands. Kaikeyī (too),—who was condemned by the whole world because of her ambition (to see

* It has already been pointed out in a footnote below the translation of II. liv. 28 on p. 441 of Vālmiki-Rāmāyana Number—III that by trebling the figure mentioned in the text according to the rules governing the compound Ekaśeṣa Dvandva or according to what is known as the Kapiñjalādhikaraṇa-Nyāya in the Pūrva-Mīmāṃsā Philosophy the learned author of the commentary known by the name of "Rāmāyana-Śiromani" takes the figure of two and half Yojanas or ten Kosas to mean thirty Kosas or sixty miles, and making allowance for the difference in the standards of measurement obtaining in those days the distance of Chitrakoot from Prayag works out to be approximately the same as it is now calculated, to be, viz, eighty miles.

her son appointed as Prince Regent of Ayodhya) having not been fulfilled, clasped the sage's feet with bashfulness (because of her having brought about the banishment of Śrī Rāma). Having gone round that venerable and eminent sage clockwise, she stood close

to Bharata himself, sad at heart (because of her designs having been frustrated) on that occasion. At that time the eminent sage Bharadwāja spoke to Bharata as follows:—(13—18) "I seek to know the particulars concerning your mother, O scion of Raghu !"

एवमुक्तस्तु भरतो भरद्वाजेन धार्मिकः ॥ १९ ॥

उवाच प्राञ्जलिभूत्वा वाक्यं वचनकोविदः । यामिमां भगवन् दीनां शोकानशनकश्चिताम् ॥ २० ॥
पितुर्हि महिषीं देवीं देवनामिव पश्यामि । एषा तं पुरुषव्याघ्रं मिहविक्रान्तगामिनम् ॥ २१ ॥
कौसल्या सुपुत्रे रामं धातारमदितिर्यथा । अस्या वामभुजं श्लिष्टा या सा तिष्ठति दुर्मनाः ॥ २२ ॥
इयं सुमित्रा दुःखार्ता देवी राज्ञश्च मय्यमा । कर्णिकारस्य शास्त्रेव शीर्णपुष्पा वनान्तरे ॥ २३ ॥
एतस्यास्तौ सुतौ देव्याः कुमारौ देववर्णिनौ । उभौ लक्ष्मणशत्रुघ्नौ वीरौ मत्पराक्रमौ ॥ २४ ॥
यस्याः कृते नरव्याघ्रौ जीवनाशमितो गतौ । राजा पुत्रविहीनश्च स्वर्गं दशरथो गतः ॥ २५ ॥
क्रोधनामकृतप्रज्ञं हतां सुभगमानिनीम् । ऐश्वर्यक्रामां कैकेयीमनार्यामार्यरूपिणीम् ॥ २६ ॥
ममैतां मातरं विद्धि नृशंकां पापनिश्चयाम् । यतोमूलं हि पश्यामि व्यसनं महदात्मनः ॥ २७ ॥

Addressed thus by Bharadwāja, the pious Bharata, for his part, who was a master of expression, made the following answer with joined palms:—"This godlike Queen Kausalyā, the seniormost consort of my father, whom indeed you see here afflicted and emaciated through fasting on account of grief, O venerable sir, brought forth that tiger among men, Śrī Rāma,—who takes gallant strides like a lion,—(even) as Aditi (the mother of gods) gave birth to Upendra (Lord Vāmana, so-called because he was a younger brother to Indra). Here is the celebrated Sumitrā, the middle queen of the king, stricken with agony, who stands disconsolate at heart clinging to the left arm of Kausalyā and looking like a branch of Karṇikāra tree with withered flowers standing in the

interior of a grove. (19—23) Both Lakṣmaṇa and Śatrughna, these two heroic princes of godlike appearance and unfailing prowess, are the sons of this godly lady. (24) Know this irate, vain, vulgar, though noble to all appearance, and cruel Kaikeyī, my mother of uncultured mind and sinful resolve, who esteems herself good-looking and is covetous of power, (nay) thanks to whose designs, Śrī Rāma and Lakṣmaṇa, (the two tigers among men) have reached here the end of their life (in the form of exile in the forest, which is fraught with dangers at every step) while King Daśaratha, having been deprived of his (two) sons (Rāma and Lakṣmaṇa) has ascended to heaven, and whom I consider to be the root cause of the great adversity that has befallen me." (25—27)

इत्युक्त्वा नरशार्दूलो वाष्पगद्गदया गिरा । विनिश्चाम स ताम्राक्षः क्रुद्धो नाग इव श्वसन् ॥ २८ ॥
भरद्वाजो महर्षिस्तं ब्रुवन्तं भरतं तथा । प्रत्युवाच महाबुद्धिरिदं वचनमर्थवित् ॥ २९ ॥
न दौषेणावगन्तव्या कैकेयी भरत त्वया । रामप्रवाजनं ह्येतत् सुनोदर्कं भविष्यति ॥ ३० ॥
देवानां दानवानां च ऋषीणां भावितात्मनाम् । हितमेव भविष्यद्भि रामप्रवाजनादिह ॥ ३१ ॥

Having uttered these words in a voice choked with tears and his eyes reddened (through anger mixed with

grief), that tiger among men began to draw a deep audible breath like a cobra hissing in wrath. (28) To the

said Bharata, who was speaking thus, Bharadwāja, the eminent sage, who was gifted with great intelligence and who knew everything, made the following answer:—(29) "Kaikeyī, O Bharata, should not be regarded by you as

guilty; for this banishment of Śrī Rāma will result in happiness (to all). (30) In fact, good alone in this universe will result from the exile of Śrī Rāma to gods, demons and Ṛṣis who contemplate on the (Supreme) Self." (31)

अभिवाद्य तु संसिद्धः कृत्वा चैनं प्रदक्षिणम् । आमन्त्र्य भरतः सैन्यं युज्यतामिति चाब्रवीत् ॥ ३२ ॥
 ततो वाजिरथान् युक्त्वा दिव्यान् हेमविभूषितान् । अध्वारोहत् प्रयाणार्थं बहून् बहुविधो जनः ॥ ३३ ॥
 गजकन्या गजाश्चैव हेमकक्ष्याः पताकिनः । जीमूता इव घर्मान्ते सघोषाः सम्प्रतस्थिरे ॥ ३४ ॥
 विविधान्यपि यानानि महान्ति च लघूनि च । प्रययुः सुमहार्हाणि पादैरपि पदातयः ॥ ३५ ॥
 अथ यानप्रवेकैस्तु कौसल्याप्रमुखाः स्त्रियः । रामदर्शनकाङ्क्षिण्यः प्रययुर्मुदितास्तदा ॥ ३६ ॥
 चन्द्रार्कतरुणाभासां नियुक्तां शिविकां शुभाम् । आस्थाय प्रययौ श्रीमान् भरतः सपरिच्छदः ॥ ३७ ॥
 सा प्रयाता महासेना गजवाजिसमाकुल । दक्षिणां दिशमावृत्य महामेघ इवोत्थितः ॥ ३८ ॥
 वनानि च व्यतिक्रम्य जुष्टानि मृगपक्षिभिः । गङ्गायाः परवेलायां गिरिष्वथ नदीष्वपि ॥ ३९ ॥
 सा सम्प्रहृष्टद्विपवाजियूथा वित्रासयन्ती मृगपक्षिसंघान् ।
 महद्वनं तत् प्रविगाहमाना रराज सेना भरतस्य तत्र ॥ ४० ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे द्विनवतितमः सर्गः ॥ ९२ ॥

Greeting the sage and going round him clockwise, and taking leave of him, Bharata, for his part, who had achieved his object (by coming to know the whereabouts of Śrī Rāma and receiving the benedictions of the sage) commanded the army in the following words:—"Let preparations be made (for the journey)." (32) Then, having joined the horses to their many excellent chariots embellished with gold, the different kinds of people ascended them for the march. (33) She-elephants and male elephants provided with girths of gold and flags marched in a body, distinguished by the sound of bells, like thundering clouds at the close of summer. (34) People drove in various highly precious conveyances, big as well as small; while those travelling on foot proceeded on foot. (35) Then departed full of joy in excellent vehicles ladies headed by

Kausalyā, desirous as they were of seeing Śrī Rāma at that moment. (36) Ascending a lovely palanquin possessing the splendour of the midday sun and the full moon and borne by (four) men, proceeded the glorious Bharata with the outfit for travelling. (37) Full of elephants and horses, that huge army on its march looked like a vast cloud burst upon the view, enveloping the southern quarter. (38) Traversing woodlands inhabited by deer and birds and hemming mountains as well as rivers beyond the western bank of the Ganga (flowing in a southerly direction) the army moved along. (39) Striking the hosts of deer and birds (inhabiting that region) with terror while penetrating through that extensive forest (in the precincts of Chitrakoot), the said army of Bharata, consisting as it did of overjoyed elephants and horses, looked charming on that spot. (40)

Thus ends Canto Ninety-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिनवतितमः सर्गः

Canto XCIII

Setting his foot on the soil of Chitrakoot with his army and camp-followers, and identifying the place with the help of the features pointed out by Bharadwāja, Bharata commands the army men to look out for the hermitage of Śrī Rāma. Pursuing their search they perceive smoke at some distance and concluding the site to be the hermitage of Śrī Rāma, Bharata enjoins his army to halt and makes up his mind to walk with Vasiṣṭha and others to that place.

तया महत्या यायिन्या ध्वजिन्या वनवासिनः । अर्दिता यूथया मत्ताः स्यूथाः सम्प्रदुद्बुः ॥ १ ॥
 ऋक्षाः पृषतमुख्याश्च रुखश्च समन्ततः । दृश्यन्ते वनवाटेषु गिरिष्वपि नदीषु च ॥ २ ॥
 स सम्प्रतस्थे धर्मात्मा प्रीतो दशरथात्मजः । वृतो महत्या नादिन्या सेनया चतुरङ्गया ॥ ३ ॥
 सागरौघनिभा सेना भरतस्य महात्मनः । महीं संछादयामास प्रावृषि द्यामिवाम्बुदः ॥ ४ ॥
 तुरंगौघैरवतता वारणैश्च महाबलैः । अनालक्ष्या चिरं कालं तस्मिन् काले बभूव सा ॥ ५ ॥
 स गत्वा दूरमध्वानं समरिश्रान्तवाहनः । उवाच वचनं श्रीमान् वसिष्ठं मन्त्रिणां वरम् ॥ ६ ॥
 यादृशं लक्ष्यते रूपं यथा चैव मया श्रुतम् । व्यक्तं प्राप्ताः स्म तं देशं भरद्वाजो यमब्रवीत् ॥ ७ ॥
 अयं गिरिश्चित्रकूटस्तथा मन्दाकिनी नदी । एतत् प्रकाशते दूरान्नीलमेघनिभं वनम् ॥ ८ ॥
 गिरेः सानूनि रम्याणि चित्रकूटस्य सम्प्रति । वारणैरवमृद्यन्ते मामकैः पर्वतोपमैः ॥ ९ ॥
 मुञ्चन्ति कुसुमान्येते नगाः पर्वतसानुषु । नीला इवातपापाये तोयं तोयधरा घनाः ॥ १० ॥

Hard pressed by that huge moving army, the leaders of herds (of wild elephants and so on) in rut ran away helter-skelter along with their herds. (1) Bears, the leaders of spotted deer as well as the deer without spots known by the name of Rurus, were seen (running) everywhere on the tracks of the forest, on mountains as well as along river banks. (2) Followed by a huge army consisting of four limbs (viz. chariots, horsemen, elephants and foot soldiers) and full of noise (caused by the rattling of chariot wheels, the neighing of horses and the trumpeting of elephants) Bharata (son of Daśaratha), whose mind was

given to piety, delightfully proceeded along with others (in the hope of meeting Śrī Rāma). (3) The army of the high-souled Bharata, which resembled the high-tide of an ocean, overran the land (even) as a cloud over-spreads the sky during the monsoon. (4) Covered all over by hosts of horses and very mighty elephants, the ground at that time became invisible for a long period. (5) Having covered a long distance, the glorious Bharata, whose animals were (now) fully exhausted, submitted as follows to Vasiṣṭha, the foremost of his counsellors:—(6) "From the topography of this region as it is observed by us

as well as from what has been heard by me about it, it is clear that we have reached that area of which Sage Bharadvāja spoke (to us). (7) Here is the Chitrakoot hill and there is the river Mandākinī. (And) here comes into view the forest looking like a blue cloud from a distance. (8) The lovely

peaks of the Chitrakoot mountain are being trampled at present by my elephants resembling (so many) hills. (9) (Shaken by the elephants) the yonder trees shed flowers on the hill-tops (even) as dark rain-bearing clouds pour water at the end of summer." (10)

किंनराचरितं देशं पश्य शत्रुघ्न पर्वते । हयैः समन्तादाकीर्णं मकरैरिव सागरम् ॥ ११ ॥
एते मृगगणा भान्ति शीघ्रवेगाः प्रचोदिताः । वायुप्रविद्धाः शरदि मेघजाला इवाम्बरे ॥ १२ ॥
कुर्वन्ति कुसुमापीडाञ्छिरस्सु सुरभीनमी । मेघप्रकाशैः फलकैर्दाक्षिणात्या नरा यथा ॥ १३ ॥
निष्कूजमिव भूत्वेदं वनं घोरप्रदर्शनम् । अयोध्येव जनाकीर्णं सम्प्रति प्रतिभाति मे ॥ १४ ॥
खुरैरुदीरितो रेणुर्दिवं प्रच्छाद्य तिष्ठति । तं वहत्यनिलः शीघ्रं कुर्वन्निव मम प्रियम् ॥ १५ ॥
स्यन्दनांस्तुरगोपेतान् सूतमुख्यैरधिष्ठितान् । एतान् सम्पततः शीघ्रं पश्य शत्रुघ्न कानने ॥ १६ ॥
एतान् वित्रासितान् पश्य बर्हिणः प्रियदर्शनान् । एवमापततः शैलमधिवासं पतत्रिणाम् ॥ १७ ॥
अतिमात्रमयं देशो मनोज्ञः प्रतिभाति मे । तापसानां निवासोऽयं व्यक्तं स्वर्गपथोऽनघ ॥ १८ ॥
मृगा मृगीभिः सहिता बहवः पृषता वने । मनोज्ञरूपा लक्ष्यन्ते कुसुमैरिव चित्रिताः ॥ १९ ॥
साधु सैन्याः प्रतिष्ठन्तां विचिन्वन्तु च काननम् । यथा तौ पुरुषव्याघ्रौ दृश्येते रामलक्ष्मणौ ॥ २० ॥

(Turning to Śatrughna, Bharata continued:—) "Behold, O Śatrughna, the region on the (upper) part of the mountain, frequented (till now) by Kinnaras, (now) overrun on all sides by horses (even) as a sea is infested by alligators. (11) Running with quick speed as urged forward (by the troops), these herds of deer look charming like masses of clouds sailing in the sky when driven by the wind in autumn. (12) Like men of the south these troops distinguished by shields resembling clouds (in hue) wear fragrant floral ornaments on their heads. (13) Getting crowded with men, this forest, which was noiseless and wore a terrifying look till now, now appears to me like Ayodhya. (14) The dust raised by the hoofs (of the horses and other animals) hangs over the sky. The wind blows it away quickly as though doing a kindly act

to me (by making the landscape visible to me). (15) Behold, these chariots, drawn by horses and controlled by the best of charioteers, advancing rapidly through the forest (eager as their occupants are to see Śrī Rāma), O Śatrughna ! (16) Behold these peacocks,—which are (so) delightful to look at and are greatly frightened (by the sight of the army),—hastening thus towards the mountain, the abode of birds. (17) This region appears most enchanting to me. This home of ascetics is clearly a road to heaven, O sinless one ! (18) Many spotted deer accompanied by their hinds and endowed with enchanting forms appear as though decorated with flowers. (19) Let troops go forward in an unobtrusive manner and examine the forest, so that those two tigers among men, Śrī Rāma and Lakṣmaṇa, may be found out." (20)

भरतस्य वचः श्रुत्वा पुरुषाः शस्त्रपाणयः । विविशुस्तद्वनं शूरा धूमाग्रं ददृशुस्ततः ॥ २१ ॥
ते समालोक्य धूमाग्रमूचुर्भरतमागताः । नामनुष्ये भवत्यग्निर्व्यक्तमत्रैव राघवौ ॥ २२ ॥
अथ नात्र नरव्याघ्रौ राजपुत्रौ परंतपौ । अन्ये रामोपमाः सन्ति व्यक्तमत्र तपस्विनः ॥ २३ ॥

तच्छ्रुत्वा भरतस्तेषां वचनं साधुसम्मतम् । सैन्यानुवाच सर्वोस्तानमित्रबलमर्दनः ॥ २४ ॥
 यत्ता भवन्तस्तिष्ठन्तु नेतो गन्तव्यमग्रतः । अहमेव गमिष्यामि सुमन्त्रो धृतिरेव च ॥ २५ ॥
 एवमुक्तास्ततः सैन्यास्तत्र तस्थुः समन्ततः । भरतो यत्र धूमाग्रं तत्र दृष्टिं समादधत् ॥ २६ ॥
 व्यवस्थिता या भरतेन सा चमूनीरीक्षमाणापि च भूमिमग्रतः ।
 बभूव हृष्टा नचिरेण जानती प्रियस्य रामस्य समागमं तदा ॥ २७ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे त्रिनवतितमः सर्गः ॥ २३ ॥

Hearing Bharata's command, gallant troops with arms in their hands entered that forest and presently saw a column of smoke (rising at some distance). (21) Clearly perceiving a column of smoke they approached Bharata and submitted, "There can be no fire in a place uninhabited by human beings. Evidently Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) dwell on this very spot. (22) If the two princes, who are (veritable) tigers among men and the scorchers of their enemy, are not here, obviously there are other ascetics like Śrī Rāma on this spot." (23) Hearing the aforesaid submission of the soldiers, which was esteemed (even) by pious men, Bharata, who was capable of crushing a hostile army, spoke to all

those troops (as follows):—(24) "Let you remain vigilant (where you are); you should not proceed farther than this place. I shall go myself (to meet Śrī Rāma), as also Sumantra and Dhṛti (two trusted ministers of King Daśaratha)." (25) Commanded thus (by Bharata), the troops thereupon remained stationed all round on that (very) spot; while Bharata fixed his gaze on the spot where a column of smoke was visible. (26) Even though perceiving the place (where Śrī Rāma was supposed to be) ahead, the aforesaid army, which was held up (on that spot) by Bharata, felt rejoiced (even) then, anticipating (as they did) their meeting with their beloved Rāma at no distant hour. (27)

Thus ends Canto Ninety-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

चतुर्नवतितमः सर्गः

Canto XCIV

Diverting his own mind and seeking to please Sita, Śrī Rāma gives a graphic description of Chitrakoot, stressing the special features.

दीर्घकालोपितस्तस्मिन् गिरौ गिरिवरप्रियः । वैदेह्याः प्रियमाकाङ्क्षन् स्वं च चित्तं विलोभयन् ॥ १ ॥
 अथ दाशरथिश्चित्रं चित्रकूटमदर्शयत् । भार्याममरसंकाशः शचीमिव पुरंदरः ॥ २ ॥
 न राज्यभ्रंशनं भद्रे न सुहृद्भिर्विनाभवः । मनो मे बाधते दृष्ट्वा रमणीयमिमं गिरिम् ॥ ३ ॥
 पश्येममचलं भद्रे नानाद्विजगणायुतम् । शिखरैः खमिवोद्विद्धैर्धातुमद्भिर्विभूषितम् ॥ ४ ॥
 केचिद् रजतसंकाशाः केचित् क्षतजसंनिभाः । पीतमाञ्जिष्ठवर्णाश्च केचिन्मणिवरप्रभाः ॥ ५ ॥
 पुष्पाकैतकाभाश्च केचिज्ज्योतीरसप्रभाः । विराजन्तेऽचलेन्द्रस्य देशा धातुविभूषिताः ॥ ६ ॥
 नानामृगगणैर्द्वीपितरक्षवृक्षगणैर्वृतः । अटुष्टैर्भात्ययं शैलो बहुपक्षिसमाकुलः ॥ ७ ॥

आम्रजम्बवसनेलौघैः प्रियालैः पनसैर्धवैः । अङ्गोलैर्मव्यतिनिशैर्वित्वतिन्दुकवेणुभिः ॥ ८ ॥
 काश्मर्यारिष्टवरणैर्मधुकैस्तिलकैरपि । बदर्यामलकैर्नैर्पैर्वेत्रधन्वनवीजकैः ॥ ९ ॥
 पुष्पवद्भिः फलोपेतैश्छायावद्भिर्मनोरमैः । एवमादिभिराकीर्णः श्रियं पुष्पत्ययं गिरिः ॥ १० ॥

Seeking to please Sitā (a princess of the Videha territory) and diverting his own mind, Śrī Rāma (son of Daśaratha), who was fond of excellent mountains and had (now) lived on that mountain (Chitrakoot) for a long time (covering a period of about three months), (nay) who shone brightly as a god, showed to his spouse (the beauties of) the wonderful Chitrakoot (deservedly so called, consisting as it did of many wonders), as Indra (the destroyer of strongholds) would show (the beauties of) the Nandana grove to Śachi (his consort):—(1-2) "On seeing this delightful hill neither loss of sovereignty nor separation from my near and dear ones vexes my mind, O good lady ! (3) Behold this mountain, inhabited by flocks of birds of every description, and adorned with peaks rich in minerals, that stand piercing the skies as it were, O blessed one ! (4) Adorned with minerals, parts of this king of mountains shine brightly, some glittering like silver, some blood-

red, some yellowish, some red as madder, some sparkling like the foremost of gems, some possessing the lustre of topaz and crystal and the hue of the Ketaka flower and others shining like stars and mercury. (5-6) Teeming with herds of deer of every description and hosts of harmless tigers, leopards and bears, and crowded with numerous birds, this mountain looks charming. (7) Abounding in umbrageous trees laden with flowers and fruits and pleasing to the mind, the foremost of which are mangoes, rose-apples and Asanas, Lodhras, Priyālas (commonly called Payals), bread-fruit trees, Dhavas, Ankolas, Bhavyas and Tiniśas, Bilvas (Bel trees), Tindukas and bamboos, Kāśmaris, margosas and Varāṇas, Madhūkas and Tilakas, jujube trees and trees bearing emblic myrobalans, Kadambas, cane, Dhanvanas and pomegranates (called Bijaka because they abound in seeds), this mountain is enhancing its own beauty. (8-10)

शैलप्रस्थेषु रम्येषु पश्येमान् कामहर्षणान् । किन्नरान् द्वन्द्वशो भद्रे रममाणान् मनस्विनः ॥ ११ ॥
 शाखावसक्तान् खड्गांश्च प्रवराण्यम्बराणि च । पश्य विद्याधरस्त्रीणां क्रीडोद्देशान् मनोरमान् ॥ १२ ॥
 जलप्रपातैरुद्धेदैर्निष्यन्दैश्च क्वचित् क्वचित् । स्रवद्भिर्मात्ययं शैलः स्रवन्मद इव द्विपः ॥ १३ ॥
 गुहासमीरणो गन्धान् नानापुष्पमवान् बहून् । घ्राणतर्पणमभ्येत्य कं नरं न प्रहर्षयेत् ॥ १४ ॥
 यदीह शरदोऽनेकास्त्वया सार्धमनिन्दिते । लक्ष्मणेन च वत्स्यामि न मां शोकः प्रधर्षति ॥ १५ ॥
 बहुपुष्पफले रम्ये नानाद्विजगणायुते । विचित्रशिखरे ह्यस्मिन् रतवानस्मि भामिनि ॥ १६ ॥
 अनेन वनवासेन मम प्राप्तं फलद्वयम् । पितृश्वानृण्यता धर्मे भरतस्य प्रियं तथा ॥ १७ ॥
 वैदेहि रमसे कञ्चिच्चित्रकूटे मया सह । पश्यन्तीविविधान् भावान् मनोवाक्कायसम्मतान् ॥ १८ ॥

"Behold these Kinnaras rejoicing at will and sporting in couples on the level grounds on (the tops of) this mountain with their minds focussed on each other. (11) Also behold suspended on the boughs (of trees) the swords (of the Kinnaras) as also the excellent garments of Vidyādhara women as well as their sporting-grounds (so) pleasing

to the mind. (12) With its cascades and springs flowing here and there this mountain looks like an elephant with ichor exuding from its temples. (13) What man will the wind issuing from the caves, catching (on its way) numerous odours emanating from various flowers, not enrapture, regaling his olfactory sense ? (14) If I dwell

in this forest for many autumns with you and Lakṣmaṇa, O irreproachable lady, grief will not overpower me. (15) I am really enamoured of this enjoyable mountain containing abundant flowers and fruits, (nay) inhabited by flocks of birds of every description and adorned with charming peaks, O proud lady! (16) A twofold gain has been

secured by me through this exile (of mine), viz, that I have got square with my father, who was devoted to piety (in the form of truthfulness), and the pleasure of Bharata has been accomplished. (17) Do you feel happy in Chitrakoot with me, beholding various objects agreeable to your mind, speech and body? (18)

इदमेवामृतं प्राह राज्ञि राजर्षयः परे । वनवासं भवार्थाय प्रेत्य मे प्रपितामहाः ॥ १९ ॥
 शिलाः शैलस्य शोभन्ते विशालाः शतशोऽभितः । बहुला बहुलैर्वर्णैर्नौलपीतसितारुणैः ॥ २० ॥
 निशि भान्त्यचलेन्द्रस्य हुताशनशिखा इव । ओषध्यः स्वप्रभालक्ष्म्या भ्राजमानाः सहस्रशः ॥ २१ ॥
 केचित् क्षयनिभा देशाः केचिदुद्यानसंनिभाः । केचिदेकशिला भान्ति पर्वतस्यास्य भामिनि ॥ २२ ॥
 भित्तेव वसुधां भाति चित्रकूटः समुत्थितः । चित्रकूटस्य कूटोऽयं दृश्यते सर्वतः शुभः ॥ २३ ॥
 कुष्ठस्थगरपुंनागभूर्जपत्रोत्तरच्छदान् । कामिनां स्वास्तरान् पश्य कुशेशयदलयुतान् ॥ २४ ॥
 मृदिताश्चापविद्धाश्च दृश्यन्ते कमलस्रजः । कामिभिर्वनिते पश्य फलानि विविधानि च ॥ २५ ॥
 वस्रौकसारं नलिनीमतीत्यैवोत्तरान् कुरुन् । पर्वतश्चित्रकूटोऽसौ बहुमूलफलोदकः ॥ २६ ॥
 इमं तु कालं वनिते विजह्निवांस्त्वया च सीते सह लक्ष्मणेन ।
 रतिं प्रपत्स्ये कुलधर्मवर्धिनीं सतां पथि स्वैर्नियमैः परैः स्थितः ॥ २७ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्नवतितमः सर्गः ॥ १४ ॥

"My forefathers (Manu and others), (who were all) foremost royal sages, O my queen, have pronounced such (disciplined) residence in the forest as nectar-like and as conducive to cessation from rebirth after death. (19) Large rocks of various sizes and shapes and distinguished by different colours such as blue, yellow, white and ruddy shine brightly in hundreds on every side of the mountain. (20) Shining with the wealth of their splendour herbs in their thousands sparkle like flames of fire on the top of the mountain at night. (21) Some parts of this mountain (consisting as they do of dense clusters of Palāśa trees) look like houses, while others (which abound in flowers) appear like gardens, while still others consist of (huge) single blocks of stone, O proud lady! (22) Chitrakoot appears as though risen having split the earth. (Nay) this peak of Chitrakoot looks charming on all sides. (23) Behold the cosy beds of voluptuaries covered

with the leaves of lilies, Sthagara trees, Punnāga trees and Bhūrja trees as counterpane and overspread with lotus leaves. (24) Here are seen, O darling, wreaths of lotus flowers crushed and cast aside by voluptuaries and (also) behold fruits of various kinds (enjoyed and thrown away by them). (25) Having abundant roots, fruits and water, the yonder Chitrakoot mountain surpasses (even) Vaswaukasārā (more popularly known by the name of Alakā, the capital of Kubera, the god of riches), Nalini (the capital of Indra, better known by the name of Amarāvati) and the territory of the Uttarakurus (in loveliness). (26) If for my part, O darling, I (shall be able to) spend this period (of exile extending over fourteen years) merrily (as though in sport) with you, O Sitā and Lakṣmaṇa, adhering to the path trodden by the virtuous and conforming to the highest discipline imposed by myself, I shall derive joy enhancing the piety of my race." (27)

Thus ends Canto Ninety-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चनवतितमः सर्गः

Canto XCV

In order to humour Sītā, Śrī Rāma gives a description of the river Mandākinī to her.

अथ शैलाद् विनिष्क्रम्य मैथिलीं कोसलेश्वरः । अदर्शयच्छुभजलां रम्यां मन्दाकिनीं नदीम् ॥ १ ॥
 अब्रवीच्च वरारोहां चन्द्रचारुनिभाननाम् । विदेहराजस्य सुतां रामो राजीवलोचनः ॥ २ ॥
 विचित्रपुलिनां रम्यां हंससारससेविताम् । कुसुमैरुपसम्पन्नां पश्य मन्दाकिनीं नदीम् ॥ ३ ॥
 नानाविधैस्तीररुहैर्वृतां पुष्पफलद्रुमैः । राजन्तीं राजराजस्य नलिनीमिव सर्वतः ॥ ४ ॥
 मृगयूथनिपीतानि कलुषाभ्रांसि साम्प्रतम् । तीर्थानि रमणीयानि रतिं संजनयन्ति मे ॥ ५ ॥
 जटाजिनधराः काले वल्कलोत्तरवाससः । ऋषयस्त्ववगाहन्ते नदीं मन्दाकिनीं प्रिये ॥ ६ ॥
 आदित्यमुपतिष्ठन्ते नियमादूर्ध्ववाहवः । एते परे विशालाक्षि मुनयः संशितव्रताः ॥ ७ ॥

Then, turning away from the mountain, Śrī Rāma (the prospective ruler of the kingdom of Kosala) pointed out to Sītā (daughter of the king of Mithilā) the delightful river Mandākinī, carrying holy waters. (1) Nay, the lotus-eyed Śrī Rāma spoke (as follows) to Sītā (the daughter of the king of Videhas) of charming limbs and with a lovely countenance resembling the moon:—(2) "Behold the beautiful river Mandākinī with its delightful banks,—a stream inhabited by swans and cranes and rich in flowers, (nay) hemmed in with trees of various kinds growing on its banks and laden with flowers and fruits,—and spreading its

charms all round like the lake (Saugandhika) of Kubera (the ruler of Yakṣas). (3-4) The delightful fords, even though their waters are turbid (just) at present (evidently) because herds of deer have drunk their fill from them, exercise their charm on me. (5) Sages, for their part, wearing matted locks and with deer-skin wrapped about their loins and having the bark of trees for their upper garment take a dip in the river Mandākinī at the appointed hour, my darling! (6) Here are other ascetics of austere vows praying to the sun-god with uplited arms according to the scriptural injunctions, O lady with big eyes! (7)

मारुतोद्धूतशिखरैः प्रवृत्त इव पर्वतः । पादपैः पुष्पपत्राणि सृजद्भिरभितो नदीम् ॥ ८ ॥
 क्वचिन्मणिनिकाशोदां क्वचित् पुलिनशालिनीम् । क्वचित् सिद्धजनाकीर्णी पश्य मन्दाकिनीं नदीम् ॥ ९ ॥
 निर्धूतान् वायुना पश्य विततान् पुष्पसंचयान् । पोष्यमानानपरां पश्य त्वं तनुमध्यमे ॥ १० ॥
 पश्यैतद्वल्गुवचसो रथाङ्गाह्वयना द्विजाः । अधिरोहन्ति कल्याणि निष्कृजन्तः शुभागिरः ॥ ११ ॥
 दर्शनं चित्रकूटस्य मन्दाकिन्याश्च शोभने । अधिकं पुरवामाच्च मन्ये तव च दर्शनात् ॥ १२ ॥
 विधूतकल्मषैः सिद्धैस्तपोदमशमान्वितैः । नित्यविक्षोभितजलां विगाहस्व मया सह ॥ १३ ॥
 सखीवच्च विगाहस्व सीते मन्दाकिनीं नदीम् । कमलान्यवमञ्जन्ती पुष्कराणि च भामिनि ॥ १४ ॥

"With its trees—whose tops are shaken by the wind—shedding flowers and leaves all along the river the mountain looks as if it has started

dancing. (8) Behold the river Mandākinī whose waters are sparkling like pearls at one place, (nay) which looks charming with its sandy banks

at another and which is crowded with Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth) at a third place. (9) Behold you heaps of flowers shaken down by the wind and scattered (on both the banks of the river) and other heaps continuously floating (along the current), O lady with a slender waist ! (10) Behold how these melodious Chakrawāka birds are ascending the banks uttering charming notes, O blessed lady ! (11) I value the sight of Chitrakoot as well as of the Mandākinī more than even residence

in the capital particularly because of your sight, O charming lady ! (12) Take a dip with me in this river whose waters are ever agitated (through daily bath) by Siddhas endowed with austerity and control of the senses and mind and whose sins have been completely shaken off. (13) Nay (freely) take a dip in the river Mandākinī (even) as a friend would sport in the company of her friend submerging (out of fun) the red and white lotuses (in which the river abounds), O proud lady (14)

त्वं पौरजनवद् व्यालानयोध्यामिव पर्वतम् । मन्यस्व वनिते नित्यं सरयूदिमां नदीम् ॥ १५ ॥
 लक्ष्मणश्चैव धर्मात्मा मन्निदेशे व्यवस्थितः । त्वं चानुकूल वैदेहि प्रीतिं जनयती मम ॥ १६ ॥
 उपस्तृशंस्त्रिपवणं मधुमूलफलाशनः । नायोध्यायै न राज्याय स्पृहये च त्वया सह ॥ १७ ॥
 इमां हि रम्यां गजयूथलोडितां निपीततोयां गजसिंहवानरैः ।
 सुपुष्पितां पुष्पमरैरलंकृतां न सोऽस्ति यः स्यान्न गतक्लमः सुखी ॥ १८ ॥
 इतीव रामो बहु संगतं वचः प्रियासहायः सरितं प्रति ब्रुवन् ।
 चचार रम्यं नयनाञ्जनप्रभं स चित्रकूटं रघुवंशवर्धनः ॥ १९ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चनवतितमः सर्गः ॥ १५ ॥

"Esteem you ever the dwellers in the forest as you would the citizens of Ayodhya, the mountain (Chitrakoot) as (the city of) Ayodhya, and this river (Mandākinī) as the Sarayu, my darling ! (15) Not only is Lakṣmaṇa, whose mind is given to righteousness, fully determined to carry out my command but you too, O princess of the Videha kingdom, favourably disposed towards me, causing delight to me. (16) Bathing thrice a day (every morning, midday and evening) and living on honey, roots and fruits with you I long neither for Ayodhya nor for its sovereignty ! (17) Surely there is no one who will not be relieved

of his fatigue and feel refreshed on taking a dip in this delightful river which is churned by herds of elephants whose waters are partaken of without interruption by elephants, lions and monkeys (alike), which is hemmed with trees laden with blossom and all such remains decked with loads of flowers (all through the year)." (18) Offering many such cogent remarks concerning the (aforesaid) river, the celebrated Śrī Rāma, the promoter of the race of Raghu, wandered in the company of his beloved spouse (Sītā) over the lovely Chitrakoot, which shone like a heap of collyrium. (19)

Thus ends Canto Ninety-five in the Ayodhyā-Kāṇḍa of the great and glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

पणवतितमः सर्गः

Canto XCVI

While recreating himself in the company of Sitā on the lovely hills of Chitrakoot, Śrī Rāma beholds all of a sudden a large cloud of dust screening the sun and hears a loud noise and despatches Lakṣmaṇa to ascertain the cause. Lakṣmaṇa thereupon climbs up the top of a lofty tree and catching sight of an army with the chariot of its leader distinguished by an ensign bearing the device of a Kovidāra tree, hastily concludes that Bharata has come all the way to dispose of Śrī Rāma and thereby to make himself secure on the throne of Ayodhya. Returning apace to the presence of Śrī Rāma he disburdens himself of his suspicions and speaks angrily about Bharata swearing that he will kill the intruder.

तां तदा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् । निप्रसाद गिरिप्रस्थे सीतां मांसेन छन्दयन् ॥ १ ॥
 इदं मेध्यमिदं स्वादु निष्ठसमिदमग्निना । एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २ ॥
 तथा तत्रासतस्तस्य भरतस्योपयायिनः । सैन्यरेणुश्च शब्दश्च प्रादुरास्तां नभस्पृशौ ॥ ३ ॥
 एतस्मिन्नन्तरे त्रस्ताः शब्देन महता ततः । अर्दिता यूथया मत्ताः स्वयूथाद् दुद्रुवुर्दिशः ॥ ४ ॥
 स तं सैन्यसमुद्रुतं शब्दं श्रुत्वा राघवः । तांश्च विप्रद्रुतान् सर्वान् यूथपानन्ववैक्षत ॥ ५ ॥
 तांश्च विप्रद्रुतान् दृष्ट्वा तं च श्रुत्वा महास्वनम् । उवाच रामः सौमित्रिं लक्ष्मणं दीप्ततेजसम् ॥ ६ ॥
 हन्त लक्ष्मण पश्येह सुमित्रा सुप्रजास्त्वया । भीमस्तनितगम्भीरं तुमुलः श्रूयते स्वनः ॥ ७ ॥
 गजयूथानि वारण्ये महिषा वा महावने । वित्रासिता मृगाः सिंहैः सहसा प्रद्रुता दिशः ॥ ८ ॥
 राजा वा राजपुत्रो वा मृगयामयते वने । अन्यद्वा श्वापदं किञ्चित् सौमित्रे ज्ञातुमर्हसि ॥ ९ ॥
 सुदुश्चरो गिरिश्चायं पक्षिणामपि लक्ष्मण । सर्वमेतद् यथातत्त्वमभिज्ञातुमिहर्हसि ॥ १० ॥

Having shown on that occasion the hilly stream (Mandâkinī) to the aforesaid Sitā (the princess of Mithila), Śrī Rāma for his part sat down on a single (flat) rock humouring Sitā with a description of the pulp of fruits fit for the consumption of ascetics (as follows):—(1) "This (fruit) is fit for being offered as an oblation into the sacred fire, this is luscious and this (bulb) has been roasted well in fire." In this way the celebrated Śrī Rāma (a son of Raghu), whose mind was devoted to righteousness, spent his

time with Sitā. (2) While he remained sitting there as aforesaid, the dust raised by the army of Bharata, who was approaching Śrī Rāma, as well as their tramp rose to the skies. (3) In the meantime alarmed and agitated by that great noise the lordly elephants in rut ran away from their herd in various directions. (4) The aforesaid Śrī Rāma heard that noise caused by the army and (also) perceived all those leaders of herds of elephants that had taken flight (from their herd). (5) Seeing

them run away and also hearing that great noise, Śrī Rāma spoke (as follows) to Lakṣmaṇa, son of Sumitrā, of resplendent glory:—(6) "Hullo Lakṣmaṇa, Sumitrā in this world is blessed with a worthy son in you. See how this confused noise is being heard, deep as a terrible crash of thunder. (7) How is it that herds of elephants in the forest or (wild) buffaloes in the great forest or deer have all of a sudden

taken to flight helter-skelter in various directions as though scared by lions? (8) Is any king or prince going about hunting in the forest? Or has any other beast of prey appeared (here)? You ought to find this out, O son of Sumitrā! (9) Moreover this mountain, O Lakṣmaṇa, is most difficult of access even to birds (of other parts). You ought (therefore) to ascertain all this correctly here." (10)

स लक्ष्मणः संत्वरितः सालमारुह्य पुष्पितम् । प्रेक्षमाणो दिशः सर्वाः पूर्वा दिशमवैक्षत ॥ ११ ॥
 उदङ्मुखः प्रेक्षमाणो ददर्श महतीं चमूम् । गजाश्वरथसम्वाधां यत्तैर्युक्तां पदातिभिः ॥ १२ ॥
 तामश्वरथसम्पूर्णं रथध्वजविभूषिताम् । शशंस सेनां रामाय वचनं चेदमब्रवीत् ॥ १३ ॥
 अग्निं संशमयत्वार्यः सीता च भजतां गुहाम् । सज्जं कुरुष्व चापं च शरांश्च कवचं तथा ॥ १४ ॥
 तं रामः पुरुषव्याघ्रो लक्ष्मणं प्रत्युवाच ह । अङ्गावेक्षस्व सौमित्रे कस्येमां मन्यसे चमूम् ॥ १५ ॥
 एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत् । दिधक्षन्निव तां सेनां रुपितः पावको यथा ॥ १६ ॥
 सम्पन्नं राज्यमिच्छंस्तु व्यक्तं प्राप्याभिषेचनम् । आवां हन्तुं समभ्येति कैकेय्या भरतः सुतः ॥ १७ ॥
 एष वै सुमहाङ्ग्रीमान् विटपी सम्प्रकाशते । विराजत्युज्ज्वलस्कन्धः कोविदारध्वजो रथे ॥ १८ ॥
 भजन्त्येते यथाकाममश्वानारुह्य शीघ्रगान् । एते भ्राजन्ति संहृष्टा गजानारुह्य सादिनः ॥ १९ ॥
 गृहीतधनुषावां गिरिं वीर श्रयावहे । अथवेहैव तिष्ठावः संनद्धाबुधतायुधौ ॥ २० ॥

Enjoined thus the celebrated Lakṣmaṇa climbed up with great expedition a sal tree in blossom and, surveying all the quarters, fixed his gaze on the eastern quarter. (11) Looking intently with his face (now) turned northward he espied a large army thick with elephants, horses and chariots and conjoined with vigilant foot-soldiers. (12) He announced to Śrī Rāma the approach of that army abounding in horses and chariots and adorned with ensigns borne on chariots, and made the following submission:—(13) "Let your worthy self fully extinguish the fire (lest the smoke issuing from it should attract the army to this spot) and let Sitā seek a cave. Nay, keep ready your bow, as well as arrows and armour." (14) To the said Lakṣmaṇa, they say, Śrī Rāma, a (veritable) tiger among men, replied (as follows):—"Dear Lakṣmaṇa (son of Sumitrā), please look carefully (at

the device of the ensign) and tell me whose army you consider it to be." (15) Commanded thus by Śrī Rāma, Lakṣmaṇa for his part submitted as follows, (gazing at the army) as though keen to consume it like an angry fire:—(16) "Evidently having secured consecration on the throne of Ayodhya and keen to attain undisputed sovereignty, Bharata, son of Kaikeyī, for his part, comes fully prepared to kill us (both). (17) An ensign bearing the device of a Kovidāra tree with a white trunk really shines prominently over there on a chariot standing where that gigantic tree rich in flowers and fruits etc. is clearly visible. (18) Mounting swift-going horses as they would, these horsemen are heading towards this spot. Mounting elephants these riders on elephants (too) appear highly rejoiced (while marching towards this place). (19) Taking up our bows let us both station

ourselves on the summit of the mountain, O heroic prince ! Or clothed

with mail let us continue on this very spot with uplifted weapons. (20)

अपि नौ वशमागच्छेत् कोविदारध्वजो रणे । अपि द्रक्ष्यामि भरतं यत्कृते व्यसनं महत् ॥ २१ ॥
 त्वया राघव सम्प्राप्तं सीतया च मया तथा । यन्निमित्तं भवान् राज्याच्युतो राघव शाश्वतात् ॥ २२ ॥
 सम्प्राप्तोऽयमरिर्वीर भरतो वध्य एव हि । भरतस्य वधे दोषं नाहं पश्यामि राघव ॥ २३ ॥
 पूर्वापकारिणं हत्वा न ह्यधर्मेण युज्यते । पूर्वापकारी भरतस्त्यागेऽधर्मश्च राघव ॥ २४ ॥
 एतस्मिन् निहते कृत्स्नामनुशाधि वसुंधराम् । अद्य पुत्रं हतं संख्ये कैकेयी राज्यकामुका ॥ २५ ॥
 मया पश्येत् सुदुःखार्ता हस्तिभिन्नमिव द्रुमम् । कैकेयीं च वधिष्यामि सानुबन्धां सवान्धवाम् ॥ २६ ॥
 कलुषेणाद्य महता मेदिनी परिमुच्यताम् । अद्यैवं संयतं क्रोधमसत्कारं च मानद ॥ २७ ॥
 मोक्ष्यामि शत्रुसैन्येषु कक्षेष्विव हुताशनम् । अद्यैव चित्रकूटस्य काननं निशितैः शरैः ॥ २८ ॥
 छिन्द्यच्छत्रुशरीराणि करिष्ये शोणितोक्षितम् । शरैर्निर्मिन्नहृदयान् कुञ्जरांस्तुरगांस्तथा ॥ २९ ॥
 श्वापदाः परिकर्षन्तु नरांश्च निहतान् मया ।

शराणां धनुषश्चाहमनृणोऽस्मिन् महावने । ससैन्यं भरतं हत्वा भविष्यामि न संशयः ॥ ३० ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोध्याकाण्डे षण्णवतितमः सर्गः ॥ ९६ ॥

"The ensign bearing the device of a Kovidāra tree will surely be brought under our control, and I am glad I shall (be able to) see (face to face) Bharata, on whose account great suffering has been undergone by you, O scion of Raghu, as well as by Sītā and myself, and for whose sake, O Rāma, you have been deprived of a kingdom which was ever yours. (21-22) Bharata over these, who has arrived in state as an adversary, surely deserves to be killed outright, O heroic prince ! I see no wrong in killing Bharata, O scion of Raghu ! (23) Killing a man who has wronged one before one surely does not get contaminated with sin. Bharata has wronged you heretofore; hence there is sin (only) in leaving him alone, O scion of Raghu ! (24) When Bharata has been killed, rule over the entire globe. Sore stricken with sorrow, Kaikeyī, who is covetous of sover-

eighty, will find her son killed in battle by me like a tree uprooted by an elephant. I shall kill Kaikeyī too with her dependants and relations. (25-26) Let the earth be purged of this sin (in the shape of Kaikeyī). 'Today I shall release my repressed fury and scorn (in the shape of arrows) against the enemy's forces even as one would spit fire on dried bushes, O bestower of honour ! Tearing to pieces the bodies of the enemies with sharp-pointed arrows I shall this very day drench the forest of Chitrakoot with blood. Let beasts of prey drag hither and thither the elephants and horses, whose heart is pierced through with arrows, as well as the men (that will be) slain by me. Having killed Bharata with his army in this great forest I shall get square with my arrows and bow (by supplying them with abundant food) : there is no doubt about it.' (27-30)

Thus ends Canto Ninety-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तनवतितमः सर्गः

Canto XCVII

Pointing out to Lakṣmaṇa, who was waxing indignant at Bharata, the impropriety of killing the latter, Śrī Rāma pacifies him by assuring him of the pious intentions of Bharata. Ashamed of himself to hear the opinion of his brother about Bharata, and climbing down the tree, Lakṣmaṇa hides his shame by changing the topic. Commanded by Bharata, who was anxious to avoid causing disturbance to the hermitage occupied by Śrī Rāma, the army encamps round about Chitrakoot.

सुसंरब्धं तु भरतं लक्ष्मणं क्रोधमूर्च्छितम् । रामस्तु परिसान्तव्याथ वचनं चेदमब्रवीत् ॥ १ ॥
 किमत्र धनुषा कार्यमसिना वा सचर्मणा । महाबले महोत्साहे भरते स्वयमागते ॥ २ ॥
 पितुः सत्यं प्रतिश्रुत्य हत्वा भरतमाहवे । किं करिष्यामि राज्येन सापवादेन लक्ष्मण ॥ ३ ॥
 यद् द्रव्यं बान्धवानां वा मित्राणां वा क्षये भवेत् । नाहं तत् प्रतिगृह्णीयां भक्ष्यान् विषकृतानिव ॥ ४ ॥
 धर्ममर्थं च कामं च पृथिवीं चापि लक्ष्मण । इच्छामि भवतामर्थं एतत् प्रतिशृणोमि ते ॥ ५ ॥
 भ्रातृणां संग्रहार्थं च सुखार्थं चापि लक्ष्मण । राज्यमप्यहमिच्छामि सत्येनायुधमालभे ॥ ६ ॥

Śrī Rāma, for his part, pacified in every way Lakṣmaṇa, who actually bore an utterly bellicose attitude towards Bharata and was beside himself with rage, and then spoke to him as follows:—(1) "When the very mighty Bharata, full of great longing (to see me), has turned up in person, what purpose will be served at this moment with a bow or with a sword accompanied by a shield ? (2) Having given (in the first instance) my word of honour to implement the pledge of my father and killed Bharata in an encounter, O Lakṣmaṇa, what shall I do with a kingdom stained with infamy (that will be occasioned by my going

back upon my word of honour and robbing Bharata of the gift bestowed on him by our father) ? (3) I am not going to accept a fortune that will descend on the destruction of my kinsfolk or friends any more than one would partake of dishes mixed with poison. (4) I seek virtue, fortune, gratification of senses and even (sovereignty of) the earth, O Lakṣmaṇa, (only) for you (my brothers, and not for any personal gain): I give this word of honour to you. (5) I seek sovereignty too (only) for the protection and gratification of my brothers, O Lakṣmaṇa: I swear by my weapon (bow). (6)

नेयं मम मही सौम्य दुर्लभा सागराम्बरा । नहीच्छेयमधर्मेण शक्रत्वमपि लक्ष्मण ॥ ७ ॥
 यद् विना भरतं त्वां च शत्रुधनं वापि मानद । भवेन्मम सुखं किञ्चिद् भस्म तत् कुरुतां शिखी ॥ ८ ॥
 मन्येऽहमागतोऽयोध्यां भरतो भ्रातृवत्सलः । मम प्राणैः प्रियतरः कुलधर्ममनुस्मरन् ॥ ९ ॥
 श्रुत्वा प्रव्राजितं मां हि जटावलकलधारिणम् । जानक्या सहितं वीर त्वया च पुरुषोत्तम ॥ १० ॥



Lakṣmaṇa angrily reporting to Śrī Rāma the arrival of Bharata's army

स्नेहेनाक्रान्तहृदयः

शोकेनाकुलितेन्द्रियः । द्रष्टुमभ्यागतो ह्येष भरतो नान्यथाऽऽगतः ॥ ११ ॥

अम्बां च कैकेयीं रुष्य भरतश्चाप्रियं वदन् । प्रसाद्य पितरं श्रीमान् राज्यं मे दातुमागतः ॥ १२ ॥

“(The sovereignty of) this globe, hemmed in by the sea, O gentle brother, is not difficult for me to acquire; but I do not covet even the position of Indra through unrighteousness, O Lakṣmaṇa ! (7) If any joy comes to me without Bharata and yourself or even without Śatrughna, O respecter of others, let fire reduce it to ashes. (8) I believe, O gallant brother, that, hearing, when back in Ayodhya, of myself having been actually exiled with Sītā (daughter of Janaka) and yourself, (and having proceeded to the forest) wearing matted locks and clad in the bark of trees, O jewel among men,

Bharata, who is (so) fond of his brothers, and is dearer to me than life (itself), must have found his heart overwhelmed with affection and his mind distracted through grief and has surely come all the way to see me, bearing in mind the usage of his race (in the shape of installing the eldest son on the throne on the death of a king) and that the said Bharata has not come with any other motive. (9-11) (Nay) getting angry with mother Kaikeyī and speaking unkind words to her and having obtained the consent of our father, the glorious Bharata has (evidently) come to offer the throne to me. (12)

प्राप्तकालं यथैषोऽस्मान् भरतो द्रष्टुमर्हति । अस्मासु मनसाप्येष नाहितं किञ्चिदाचरेत् ॥ १३ ॥

विप्रियं कृतपूर्वं ते भरतेन कदा नु किम् । ईदृशं वा भयं तेऽद्य भरतं यद् विशङ्कसे ॥ १४ ॥

नहि ते निष्ठुरं वाच्यो भरतो नाप्रियं वचः । अहं ह्यप्रियमुक्तः स्यां भरतस्याप्रिये कृते ॥ १५ ॥

कथं नु पुत्राः पितरं हन्युः कस्याञ्चिदापदि । भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः ॥ १६ ॥

यदि राज्यस्य हेतोस्त्वमिमां वाचं प्रभापसे । वक्ष्यामि भरतं दृष्ट्वा राज्यमस्मै प्रदीयताम् ॥ १७ ॥

उच्यमानो हि भरतो मया लक्ष्मण तद्वचः । राज्यमस्मै प्रयच्छेति वाढमित्येव मंस्यते ॥ १८ ॥

“It is (but) opportune that Bharata sees us—(in fact) he deserves to see us. He would not do any harm to us even with his mind. (13) I wonder when and what offence was given to you by Bharata in the past and when any such alarming thing was said by him that you mistrust Bharata today. (14) Bharata should under no circumstances be spoken harshly to nor should unkind words be addressed to him. If any offence is given to Bharata, indeed it would mean that I am told unpleasant things. (15) How on earth

can sons take the life of their father in any trying situation or how can a brother kill his (own) brother, his (very) life, O son of Sumitrā ? (16) If you utter these words (signifying your intention to kill Bharata) for the sake of sovereignty, I shall speak to Bharata as follows on seeing him: ‘Let the kingdom be given away for good to Lakṣmaṇa.’ (17) Being addressed by me in the words ‘Bestow the kingdom on Lakṣmaṇa’, Bharata, O Lakṣmaṇa, will surely accept my command saying ‘amen !’ (18)

तथोक्तो धर्मशीलेन भ्रात्रा तस्य हिते रतः । लक्ष्मणः प्रविवेशेव स्वानि गात्राणि लज्जया ॥ १९ ॥

तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीडितः प्रत्युवाच ह । त्वां मन्ये द्रष्टुमायातः पिता दशरथः स्वयम् ॥ २० ॥

व्रीडितं लक्ष्मणं दृष्ट्वा राघवः प्रत्युवाच ह । एष मन्ये महाबाहुर्हिास्मान् द्रष्टुमागतः ॥ २१ ॥

अथवा नौ ध्रुवं मन्ये मन्यमानः सुखोचितौ । वनवासमनुध्याय गृहाय प्रतिनेष्यति ॥ २२ ॥

इमां चाप्येष वैदेहीमत्यन्तसुखसेविनीम् । पिता मे राघवः श्रीमान् वनादादाय यास्यति ॥ २३ ॥
 एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनोरमौ । वायुवेगसमौ वीरौ जवनौ तुरगोत्तमौ ॥ २४ ॥
 स एष सुमहाकायः कम्पते वाहिनीमुखे । नागः शत्रुंजयो नाम वृद्धस्तातस्य धीमतः ॥ २५ ॥
 न तु पश्यामि तच्छत्रं पाण्डुरं लोकविश्रुतम् । पितुर्दिव्यं महाभाग संशयो भवतीह मे ॥ २६ ॥
 वृक्षाग्रादवरोह त्वं कुरु लक्ष्मण मद्वचः । इतीव रामो धर्मात्मा सौमित्रिं तमुवाच ह ॥ २७ ॥

Admonished thus by his (eldest) brother (Śrī Rāma) of virtuous disposition, Lakṣmaṇa, who was devoted to the interests of the latter, hid himself in his own limbs as it were out of shame. (19) Put out of countenance to hear the aforesaid admonition, Lakṣmaṇa, they say, submitted as follows:—"I believe our father, Emperor Daśaratha himself, has come to see you." (20) Finding Lakṣmaṇa abashed, Śrī Rāma (a scion of Raghu), they say, replied (as follows):—"I (too) believe that the mighty-armed emperor has (personally) come to see us here. (21) Nay, considering us to be deserving of comfort and bearing in mind the privations attendant on residence in a forest, father will, I believe, surely take us back home. (22) Again, my aforesaid father, the glorious Daśaratha (a scion of Raghu), will return (to the capital) taking

(with him) from the forest this Sitā (a princess of the Videha kingdom) too, who has (always) enjoyed the utmost amenities (of life). (23) Here are to be clearly seen the two spirited and excellent fleet horses of noble breed, pleasing to the mind and vying with the wind in swiftness. (24) Here is the well-known gigantic and aged elephant, Śatruñjaya by name, of our wise father, rocking about at the head of the army. (25) I, however, do not behold that white heavenly umbrella of my father, well-known in the world, O highly blessed one ! Doubt on this point fills my mind. (26) Do my bidding, O Lakṣmaṇa, and climb you down from the tree-top." In these precise words did Śrī Rāma, whose mind was given to piety, address the celebrated Lakṣmaṇa (son of Sumitrā): so the tradition goes. (27)

अवतीर्य तु सालाग्रात् तस्मात् स समितिंजयः । लक्ष्मणः प्राञ्जलिर्भूत्वा तथौ रामस्य पार्श्वतः ॥ २८ ॥
 भरतेनाथ संदिष्टा सम्मदो न भवेदिति । समन्तात् तस्य शैलस्य सेना वासमकल्पयत् ॥ २९ ॥
 अध्यर्धमिश्वाकुचमूर्योजनं पर्वतस्य ह । पार्श्वे न्यविशदावृत्य गजवाजिनराकुला ॥ ३० ॥
 सा चित्रकूटे भरतेन सेना धर्मं पुरस्कृत्य विधूय दर्पम् ।
 प्रसादनार्थं रघुनन्दनस्य विरोचते नीतिमता प्रणीता ॥ ३१ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तनवतितमः सर्गः ॥ १७ ॥

Getting down from that top of the sal tree, the aforesaid Lakṣmaṇa, the conqueror of hostile forces, for his part, stood by the side of Śrī Rāma with joined palms. (28) Admonished by Bharata in the words "Let there be no molestation (to the hermitage of Śrī Rāma)", his army encamped round about that mountain. (29) Occupying

an area of one Yojana and a half, they say, the army of Bharata (of Ikṣvāku's line), full of elephants, horses and men, encamped by the side of the mountain. (30) Brought with the purpose of propitiating Śrī Rāma (the delight of the Raghus) by Bharata, who was rich in the sense of propriety, placing righteousness in

the forefront and shaking off vanity, in the vicinity of Chitrakoot.
the aforesaid army shone brightly (31)

*Thus ends Canto Ninety-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa
of Vālmiki, the work of a Ṛṣi and the oldest epic.*

अष्टनवतितमः सर्गः

Canto XCVIII

Telling off Guha and Śatrughna with their followers to find out the hermitage
of Śrī Rāma, Bharata himself, who was keen to see Śrī Rāma, goes out
in search of his hermitage with the ministers, walking all the way
and envying the good fortune of Sitā and Lakṣmaṇa, who were
living with Śrī Rāma; and, reaching the foot of a sal tree
and concluding the place from the presence of smoke
near by to be a human habitation and ruling out
the possibility of any other human being
living in that lonely forest, he eagerly
hastens forward in the hope of
meeting Śrī Rāma.

निवेश्य सेनां तु विभुः पद्भ्यां पादवतां वरः । अभिगन्तुं स काकुत्स्थमियेष गुरुवर्तकम् ॥ १ ॥
निविष्टमात्रे सैन्ये तु यथोद्देशं विनीतवत् । भरतो भ्रातरं वाक्यं शत्रुघ्नमिदमब्रवीत् ॥ २ ॥
क्षिप्रं वनमिदं सौम्य नरसंघैः समन्ततः । लुब्धैश्च सहितैरेभिस्त्वमन्वेपितुमर्हसि ॥ ३ ॥
गुहो शतिसहस्रेण शरचापासिपाणिना । समन्वेपतु काकुत्स्थावस्मिन् परिवृतः स्वयम् ॥ ४ ॥
अमात्यैः सह पौरैश्च गुरुभिश्च द्विजातिभिः । सह सर्वं चरिष्यामि पद्भ्यां परिवृतः स्वयम् ॥ ५ ॥
यावन्न रामं द्रक्ष्यामि लक्ष्मणं वा महाबलम् । वैदेहीं वा महाभागां न मे शान्तिर्भविष्यति ॥ ६ ॥
यावन्न चन्द्रसंकाशं तद् द्रक्ष्यामि शुभाननम् । भ्रातुः पद्मविशालक्ष्णं न मे शान्तिर्भविष्यति ॥ ७ ॥

Having encamped the army (by the
side of Chitrakoot) the powerful
Bharata, for his part, who was the
foremost of those endowed with feet,
desired to approach on foot Śrī Rāma
(a scion of Kakutstha), who was
implementing the words of his father.
(1) The army having barely encamped
in a well-behaved manner according
to (Bharata's) directions, Bharata for
his part spoke the following words to
his (younger half-) brother, Śatrughna:—
(2) "With these multitudes of men
(forming your retinue) accompanied

by the Niṣāḍas (the followers of Guha),
O gentle brother, you ought quickly
to search this forest all round. (3)
Let Guha, surrounded by a thousand
of his clansmen, carrying arrows, a
bow and a sword in their hands,
personally search for Śrī Rāma and
Lakṣmaṇa (the two scions of Kakutstha)
in this forest. (4) In the company of
and surrounded by ministers and citizens,
preceptors and (other) Brahmans, I
shall personally go round the whole
forest on foot. (5) There will be no
peace for me until I see Śrī Rāma or

the very mighty Lakṣmaṇa or the highly fortunate Sitā (a princess of the Videha territory). (6) There will be no peace (of mind) to me until I look on the

well-known blessed countenance of my (elder) brother, shining brightly like the (full) moon and distinguished by eyes big as the lotus. (7)

सिद्धार्थः खलु सौमित्रिर्यश्चन्द्रविमलोपमम् । मुग्धं पश्यति रामस्य राजीवाक्षं महाद्युति ॥ ८ ॥
 यावन्न चरणौ भ्रातुः पार्थिवव्यञ्जनान्वितौ । शिरसा प्रग्रहीष्यामि न मे शान्तिर्भविष्यति ॥ ९ ॥
 यावन्न राज्ये राव्यार्हः पितृपैतामहे स्थितः । अभिषिक्तो जलविलन्नो न मे शान्तिर्भविष्यति ॥ १० ॥
 कृतकृत्या महाभागा वैदेही जनकात्मजा । भर्तारं सागरान्तायाः पृथिव्या यानुगच्छति ॥ ११ ॥
 सुशुभश्चित्रकूटोऽसौ गिरिराजसमो गिरिः । यस्मिन् वसति काकुत्स्थः कुबेर इव नन्दने ॥ १२ ॥
 कृतकार्यमिदं दुर्गवं व्यालनिषेवितम् । यद्ध्यास्ते महाराजो रामः शस्त्रभृतां वरः ॥ १३ ॥

"Accomplished of purpose indeed is Lakṣmaṇa (son of Sumitrā) who beholds the highly resplendent face of Śrī Rāma, resembling the clear moon and marked with lotus-like eyes. (8) There will be no peace (of mind) for me until I hold firmly on my head the soles of my (elder) brother adorned with the marks of royalty (viz., the figures of a thunderbolt, flag, lotus, umbrella and so on,). (9) There will be no peace (of mind) to me until Śrī Rāma (who deserves the kingship) is installed on the ancestral throne, (duly) consecrated and wet with water (after a ceremonial bath forming part of the consecration). (10)

The highly blessed Sitā (a princess of the Videha territory), the daughter of Janaka, who follows (in the footsteps of) her husband, the protector of the earth extending up to the ocean, has accomplished her object. (11) Highly blessed is this mountain Chitrakoot, ranking with the Himalayan range, on which dwells Śrī Rāma (a scion of Kakutstha) as does Kubera (the god of riches) in the Chaitraratha garden (which delights him). (12) This forest, which is difficult of access and is infested with beasts of prey, and which the great king Rāma, the foremost of those wielding arms, is occupying (at present) is (surely) accomplished of purpose." (13)

एवमुक्त्वा महाबाहुर्भरतः पुरुषर्षभः । पद्भ्यामेव महातेजाः प्रविवेश महद् वनम् ॥ १४ ॥
 स तानि द्रुमजालानि जातानि गिरिसानुषु । पुष्पिताग्राणि मध्येन जगाम वदतां वरः ॥ १५ ॥
 स गिरेश्चित्रकूटस्य सालमारुह्य सत्वरम् । रामाश्रमगतस्याग्नेर्ददर्श ध्वजमुच्छ्रितम् ॥ १६ ॥
 तं दृष्ट्वा भरतः श्रीमान् सुमोद सहबान्धवः । अत्र राम इति ज्ञात्वा गतः पारमिवाम्भसः ॥ १७ ॥
 स चित्रकूटे तु गिरौ निशम्य रामाश्रमं पुण्यजनोपपन्नम् ।
 गुहेन सार्धं त्वरितो जगाम पुनर्निवेश्यैव चमूं महात्मा ॥ १८ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डेऽष्टमवतितमः सर्गः ॥ १८ ॥

Saying so, the mighty-armed Bharata, a jewel among men, who was endowed with exceptional glory, entered the great forest only on foot. (14) That jewel among the eloquent passed through clusters of trees grown on mountain-peaks—trees whose tops were full of blossom. (15) Hastily climbing up a

sal tree standing on the Chitrakoot mountain, he saw a towering (column of) smoke issuing from fire in Śrī Rāma's hermitage. (16) Perceiving the smoke and concluding that Śrī Rāma was there, the glorious Bharata with his kinsman (Śatrughna) rejoiced like one who had reached the end of (an

expanse of) water. (17) Seeing on the Chitrakoot mountain the hermitage of Śrī Rāma, frequented by holy men, and sending back (for settling down in camps) the troops (that had been sent

by him in search of Śrī Rāma), the high-souled Bharata for his part proceeded with quick steps along with Guha (to meet Śrī Rāma). (18)

Thus ends Canto Ninety-eight in the Ayodhyā-Kāṇḍa of the gloricus Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

नवनवतितमः सर्गः

Canto XCIX

Requesting Vasiṣṭha to fetch his mothers and pressing forward, Bharata reaches the hut, made of leafy twigs, in which the three exiles were living. While attempting to hail Śrī Rāma, Sītā and Lakṣmaṇa on seeing them, he stumbles down even on an even ground, his eyes getting bedimmed with tears at the sight of their ascetic garb. Śrī Rāma hastens to lift him up and clasps him to his bosom. Sumantra and Guha as well meet Śrī Rāma and Lakṣmaṇa.

निविष्टायां तु सेनायामुत्सृज्य भर्तस्ततः । जगाम भ्रातरं द्रष्टुं शत्रुघ्नमनुदर्शयन् ॥ १ ॥
 ऋषिं वसिष्ठं संदिश्य मातृमे शीघ्रमानय । इति त्वरितमग्रे स जगाम गुरुवत्सलः ॥ २ ॥
 सुमन्त्रस्त्वपि शत्रुघ्नमदूरादन्वपद्यत । रामदर्शनजस्तपो भर्तस्येव तस्य च ॥ ३ ॥
 गच्छन्नेवाथ भर्तस्तापसालयसंस्थिताम् । भ्रातुः पर्णकुटीं श्रीमानुदजं च ददर्श ह ॥ ४ ॥
 शालायास्त्वग्रतस्तस्या ददर्श भर्तस्तदा । काष्ठानि चावभग्नानि पुष्पाण्यचिदानि च ॥ ५ ॥
 स लक्ष्मणस्य रामस्य ददर्शाश्रममीयुपः । कृतं वृक्षेष्वभिज्ञानं कुशचीरैः क्वचित् क्वचित् ॥ ६ ॥
 ददर्श भवने तस्मिन् महतः संचयान् कृतान् । मृगाणां महिषाणां च करीषैः शीतकारणात् ॥ ७ ॥

The army having encamped, Bharata for his part, keen as he was to see his (elder) brother, then proceeded to see him, pointing out (on the way) to Śatrughna the marks indicating the presence of a hermitage near by. (1) Requesting Sage Vasiṣṭha in the following words "(Pray) fetch my mothers promptly", Bharata, who was fond of his elder brother, hastily pressed forward. (2) Sumantra too for his part closely followed Śatrughna; (for) an ardent longing for the sight of Śrī Rāma possessed his heart too as Bharata's. (3) Even while proceeding, Bharata, who was (now)

radiant (with joy at the prospect of meeting Śrī Rāma), beheld the hut made of leafy twigs belonging to his (elder) brother and built after the style of hermits' dwellings, as well as another cottage (enclosed with a wooden wall and provided with doors, intended for Sītā): so the tradition goes. (4) In front of that hut Bharata saw at that time hewn pieces of wood as well as flowers gathered for worship. (5) He (also) perceived tokens for indicating the way made on trees here and there with blades of Kuśa grass and strips of cloth by Lakṣmaṇa and Śrī Rāma while returning to the hermitage

(from the riverside after a bath or with water fetched from the river). (6) He further beheld in the vicinity

of that cottage large heaps made of the dried dung of deer and (wild) buffaloes for protection against cold. (7)

गच्छन्नेव महाबाहुयुतिमान् भरतस्तदा । शत्रुघ्नं चात्रवीदृष्टस्तानमात्रांश्च सर्वशः ॥ ८ ॥
 मन्ये प्राप्ताः स्म तं देशं भगद्वाजो यमव्रवीत् । नातिदूरे हि मन्येऽहं नदीं मन्दाकिनीमितः ॥ ९ ॥
 उच्चैर्वद्धानि चीराणि लक्ष्मणेन भवेदयम् । अभिज्ञानकृतः पन्था विकाले गन्तुमिच्छता ॥ १० ॥
 इतश्चोदात्तदन्तानां कुङ्गराणां तस्मिन्नाम् । शौड्यादर्थं परिक्रान्तमन्योन्यमभिगर्जताम् ॥ ११ ॥
 यमेवाधातुमिच्छन्ति तावसाः स्ततं वने । तस्यागौ दृश्यते धूमः संकुलः कृष्णवर्त्मनः ॥ १२ ॥
 अत्राहं पुरुषव्याघ्रं गुरुसत्कारकारिणम् । आर्यं द्रक्ष्यामि संहृष्टं महर्षिमिव रात्रवम् ॥ १३ ॥

Nay, even while going the mighty-armed Bharata, who was full of glory, spoke with delight (as follows) on that occasion to Śatrughna as well as to all those ministers (that had accompanied him) :— (8) " I believe we have reached that region of which Bharadwāja spoke (to us). I conclude the river Mandākinī to be not very far from this place. (9) Since strips of cloth are seen fastened (to the trees) high up, this may be the path provided with tokens by Lakṣmaṇa wishing to go out (for a bath or in order to bring water from the river) at an

odd hour. (10) Nay, on this side do swift-footed elephants distinguished by huge tusks roam about trumpeting at one another in the flanks of the mountain. (11) There can be seen the thick smoke of the (sacred) fire, which ascetics in a forest seek to preserve incessantly (for pouring oblations into it both morning and evening). (12) Here I shall (be able to) see Śrī Rāma (a scion of Raghu), my elder brother, a (veritable) tiger among men, who shows respect to his elders, highly delighted like an eminent sage." (13)

अथ गत्वा मुहूर्तं तु चित्रकूटं स रात्रवः । मन्दाकिनीमनु प्राप्तस्तं जनं चेदमव्रवीत् ॥ १४ ॥
 जगत्यां पुरुषव्याघ्र आस्ते वीरासने रतः । जनेन्द्रो निर्जनं प्राप्य धिङ्मे जन्म सजीवितम् ॥ १५ ॥
 मत्कृते व्यसनं प्राप्तो लोकनाथो महाद्युतिः । सर्वान् कामान् परित्यज्य वने वसति रात्रवः ॥ १६ ॥
 इति लोकसमाकृष्टः पादेष्वद्य प्रसादयन् । रामं तस्य पतिष्यामि सीताया लक्ष्मणस्य च ॥ १७ ॥

Then, going awhile, the celebrated Bharata (a scion of Raghu) for his part reached Chitrakoot on the bank of the Mandākinī and spoke as follows to those men (that had accompanied him) :— (14) " Having reached a lonely place Śrī Rāma (a tiger among men), a ruler of the people, sits delighted on the (bare) ground in the posture of a hero (with his left foot placed on his right knee). Woe be to my birth along

with my life ! (15) ' Fallen in adversity (in the shape of being deprived of his inheritance and exiled) on my account, Śrī Rāma (a scion of Raghu), the protector of the world, who is possessed of great splendour, is dwelling in a forest having completely given up all enjoyments.' (16) Reviled thus by the world I shall fall at the feet of Śrī Rāma, Śītā and Lakṣmaṇa today with a view to propitiating them." (17)

एवं स विलपन्तस्मिन् वने दशरथात्मजः । ददर्श महतीं पुण्यां पर्णशालां मनोरमाम् ॥ १८ ॥
 सालतालाश्चकर्णानां पर्णैर्बहुभिरावृताम् । विशालां मृदुविस्तीर्णां कुशैर्वेदिमिवाध्वरे ॥ १९ ॥
 शक्रायुधनिकाशैश्च कार्मुकैर्भारसाधनैः । रुक्मपृष्ठैर्महासारैः शोभितां शत्रुबाधकैः ॥ २० ॥
 अर्करश्मिप्रतीकाशैर्वोरैस्तूणगतैः शरैः । शोभितां दीप्तवदनैः सपैर्भोगवतीमिव ॥ २१ ॥

महारजतवासोभ्यामभिभ्यां च विराजिताम् । रुक्मविन्दुविचित्राभ्यां चर्मभ्यां चापि शोभिताम् ॥ २२ ॥
 गोधाङ्गुलित्रैरापकैश्चित्रकाञ्चनभूषितैः । अरिसंघैरनावृष्ट्यां मृगैः सिंहगुहामिव ॥ २३ ॥
 प्रागुदक्प्रवणां वेदिं विशालां दीतपावकाम् । ददर्श भरतस्तत्र पुण्यां रामनिवेशने ॥ २४ ॥

Wailing as aforesaid, the celebrated Bharata (son of Daśaratha) beheld in that forest a large and holy hut of leafy twigs pleasing to the mind and thatched with abundant leaves of sal, palmyra and Aśwakarna trees, and (thus) appearing (from a distance) like an extensive altar softly overspread with blades of Kuśa grass in a sacrificial performance. (18-19) The hut was adorned with very strong bows plated with gold at the back and shining like rainbows, nay, instrumental in accomplishing great deeds and capable of harassing the enemy. (20) It was (further) graced with fearful arrows encased in quivers and shining like sunbeams, in

the same way as Bhogavati (the realm of Nāgas) is graced by serpents with iridescent hoods. (21) The hut was (also) decked with a couple of swords encased in sheaths of gold and further adorned with two shields emblazoned with flowers of gold. (22) Distinguished by gloves of iguana skin decked with excellent gold and suspended on walls, the hut was unassailable by hordes of enemies even as the lair of a lion is incapable of being assailed by deer. (23) In that habitat of Śrī Rāma Bharata (also) beheld a spacious holy altar inclining towards the south-east and with a lighted fire placed on it. (24)

निरीक्ष्य स मुहूर्तं तु ददर्श भरतो गुरुम् । उज्जे राममासीनं जटामण्डलधारिणम् ॥ २५ ॥
 कृष्णाजिनधरं तं तु चीरवल्कलवाससम् । ददर्श राममासीनमभितः पावकोपमम् ॥ २६ ॥
 सिंहस्कन्धं महाबाहुं पुण्डरीकनिभेक्षणम् । पृथिव्याः सागरान्ताया भर्तारं धर्मचारिणम् ॥ २७ ॥
 उपविष्टं महाबाहुं ब्रह्माणमिव शाश्वतम् । स्थण्डिले दर्भसंस्तीर्णे सीतया लक्ष्मणेन च ॥ २८ ॥
 तं दृष्ट्वा भरतः श्रीमाञ्शोकमोहपरिप्लुतः । अभ्यधावत धर्मात्मा भरतः केकयीसुतः ॥ २९ ॥
 दृष्ट्वैव विललापातीं बाष्पसंदिग्धया गिरा । अशक्नुवन् वारयितुं धैर्याद् वचनमब्रुवन् ॥ ३० ॥

Fixing his gaze a while Bharata for his part descried his elder brother, Śrī Rāma, seated in the hut wearing a rounded mass of matted hair (on his head). (25) He saw the said Śrī Rāma wearing the skin of a black buck and clad in a strip of bark and resembling a fire (in brilliance), seated close by. (26) He saw the mighty-armed Śrī Rāma, the protector of the earth extending up to the ocean, who had shoulders resembling a lion's and eyes resembling a pair of lotuses and was given to the practice of virtue,

seated like the eternal Brahmā (the creator) on a levelled and squared piece of ground strewn with blades of (the sacred) Kuśa grass, along with Sitā and Lakṣmaṇa. (27-28) Overwhelmed with agony and infatuation, the glorious Bharata, son of Kaikeyī, whose mind was given to piety, rushed towards him on seeing him. (29) Distressed at his very sight, he wailed as follows in a voice choked with tears, unable as he was to restrain his agony through firmness and failing to utter articulate words:— (30)

यः संसदि प्रकृतिभिर्भवेद् युक्त उपासितुम् । वन्यैर्मृगैरुपासीनः सोऽयमास्ते समाग्रजः ॥ ३१ ॥
 वासोभिर्वहुसाहसैर्यो महात्मा पुरोचितः । मृगाजिने सोऽयमिह प्रवस्ते धर्ममाचरन् ॥ ३२ ॥
 अधारयद् यो विविधाश्चित्राः सुमनसः सदा । सोऽयं जटामारमिमं सहते सन्धः कथम् ॥ ३३ ॥
 यस्य यज्ञैर्यथादिष्टैर्युक्तो धर्मस्य संचयः । शरीरकलेशगम्भूतं य धर्मं परिमार्गते ॥ ३४ ॥

चन्दनेन महर्हेण यस्याङ्गमुपसेवितम् । मलेन तस्याङ्गमिदं कथमार्यस्य सेव्यते ॥ ३५ ॥
मन्त्रिमित्तमिदं दुःखं प्राप्तो रामः सुखोचितः । धिग्जीवितं नृशंसस्य मम लोकविगर्हितम् ॥ ३६ ॥

"Here is that very elder brother of mine sitting in the company of wild deer, who deserves to be attended upon by ministers in a royal assembly. (31) The same exalted soul who was used to wearing clothes worth many thousands in the city (of Ayodhya) puts on in this forest today pieces of deerskin (one about his loins and the other as an upper garment), discharging his sacred obligation (towards his father). (32) How does the selfsame Śrī Rāma (a scion of Raghu) who ever adorned his head with beautiful flowers of every description endure now this burden of

matted locks (on his head) ? (33) He who deserved to acquire merit through sacrificial performances undertaken as enjoined (by the scriptures) is striving after merit earned through mortification of the flesh ! (34) How is this person of my celebrated elder brother, which used to be adorned with sandal-paste of great value is (now) covered with dirt ? (35) Śrī Rāma, who deserves (all kinds of) comforts, has met with this misfortune on my account. Woe to my life, condemned by the world, cruel as I am." (36)

इत्येवं विलपन् दीनः प्रस्विन्नमुखपङ्कजः । पादावप्राप्य रामस्य पपात भरतो रुदन् ॥ ३७ ॥
दुःखामित्तो भरतो राजपुत्रो महाबलः । उक्त्वाऽऽर्येति सकृद् दीनं पुनर्नोवाच किञ्चन ॥ ३८ ॥
ब्राह्मैः पिहितकण्ठश्च प्रेक्ष्य रामं यशस्विनम् । आर्येत्येवामिसंकुश्य व्याहर्तुं नाशकत् ततः ॥ ३९ ॥
शत्रुघ्नश्चापि रामस्य ववन्दे चरणौ रुदन् । तावुभौ च समालिङ्ग्य रामोऽप्यश्रूण्यवर्तयत् ॥ ४० ॥
ततः सुमन्त्रेण गुहेन चैव समीयतु राजसुतावरण्ये ।
दिवाकरश्चैव निशाकरश्च यथाम्बरे शुक्रबृहस्पतिभ्याम् ॥ ४१ ॥
तान् पार्थिवान् वारणयूथपार्हान् समागतांस्तत्र महत्यरण्ये ।
वनौकसस्तेऽभिसमीक्ष्य सर्वे त्वश्रूण्यमुञ्चन् प्रविहाय हर्षम् ॥ ४२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे नवनवतितमः सर्गः ॥ ९९ ॥

Loudly wailing as aforesaid, Bharata, who was feeling miserable, his lotus-like countenance covered with perspiration, fell down crying, unable as he was to place his hands on the feet of Śrī Rāma. (37) Pitifully saying "O worshipful brother !" (but) once, the very mighty prince Bharata, tormented as he was with agony, said nothing further. (38) Nay, crying at the top of his voice "My noble brother !" only, on perceiving the illustrious Śrī Rāma, he could not speak further, his throat choked with tears. (39) Shedding tears Śatrughna as well bowed down at the feet

of Śrī Rāma. And closely embracing them both Śrī Rāma too began dropping tears. (40) The two princes (Śrī Rāma and Lakṣmaṇa) then embraced Sumantra as well as Guha in the forest, (even) as the Sun and the Moon conjoin with Venus and Jupiter in the heavens. (41) Perceiving the aforesaid princes, who deserved to ride on lordly elephants (*lit.*, the leaders of herds of elephants), come together in that forest, all those dwellers in forests for their part began to shed tears totally giving up joy (born of his blessed sight). (42)

Thus ends Canto Ninety-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.



Bhārata at Śrī Rāma's feet

शततमः सर्गः

Canto C

Placing Bharata on his lap, Śrī Rāma gives him instruction in judicature under the pretext of inquiring after the welfare of his father and others.

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि । ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा ॥ १ ॥
 कथंचिदभिविज्ञाय विवर्णवदनं कृशम् । भ्रातरं भरतं रामः परिजग्राह पाणिना ॥ २ ॥
 आघ्राय रामस्तं मूर्ध्नि परिष्वज्य च रात्रवम् । अङ्गे भरतमारोध्य पर्यपृच्छत सादरम् ॥ ३ ॥
 क्व नु तेऽभूत् पिता तात यदरप्यं त्वमागतः । न हि त्वं जीवतस्तस्य वनमागन्तुमर्हसि ॥ ४ ॥
 चिरस्य वत पश्यामि दूराद् भरतमागतम् । दुष्प्रतीकमरण्येऽस्मिन् किं तात वनमागतः ॥ ५ ॥
 कच्चिन्नु धरते तात राजा यत् त्वमिहागतः । कच्चिन्न दीनः सहसा राजा लोकान्तरं गतः ॥ ६ ॥
 कच्चित् सौम्य न ते राज्यं भ्रष्टं वालस्य शाश्वतम् । कच्चिच्छुश्रूषसे तात पितुः सत्यपराक्रम ॥ ७ ॥

Śrī Rāma beheld Bharata fallen on the ground with joined palms, wearing matted locks (on his head), clad in bark and (as such) painful to the sight like the sun at the time of universal destruction (coming at the end of a cycle). (1) Anyhow recognizing his (younger) brother, Bharata, pale-faced and emaciated (as he was), Śrī Rāma lifted him up with his hand. (2) Smelling the head of Bharata (as a token of affection) and embracing the scion of Raghu (nay) placing him on his lap, Śrī Rāma tenderly questioned him (as follows):— (3) "Where I wonder has your father gone, my darling, that you have come (all the way) to the forest (leaving him alone) ? So long as he is alive you ought not to

have come to the forest under any circumstances. (4) I am glad I behold after a long time Bharata, though difficult to recognize (because of his pale countenance and emaciated limbs), come to this forest from a distant land (the home of his maternal grandfather). How have you come to the forest, my darling ? (5) Does the king (our father), survive, I ask you, that you have come to this place ? I hope the miserable king has not departed to the other world all of a sudden. (6) I hope, O gentle brother, your sovereignty, which has come down from eternity, has not been lost, immature as you are ? Are you rendering service to our father, my darling of unfailing prowess ? (7)

कच्चिद् दशरथो राजा कुशली सत्यसंगरः । राजसूयाश्वमेधानामाहर्ता धर्मनिश्चितः ॥ ८ ॥
 स कच्चिद् ब्राह्मणो विद्वान् धर्मनित्यो महाव्रुतिः । इश्वाकूणामुपाध्यायो यथावत् तात पूज्यते ॥ ९ ॥
 तात कच्चिच्च कौसल्या सुमित्रा च प्रजावती । सुखिनी कच्चिदार्या च देवी नन्दति कैकयी ॥ १० ॥
 कच्चिद् विनयसम्पन्नः कुलपुत्रो बहुश्रुतः । अनसूयुरनुद्वेष्टा सत्कृतस्ते पुरोहितः ॥ ११ ॥
 कच्चिदग्निपु ते युक्तो विधिज्ञो मतिमानृजुः । हुतं च होष्यमाणं च काले वेदयते सदा ॥ १२ ॥
 कच्चिद् देवान् पितॄन् भूतान् गुरुन् पितृसमानपि । वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे ॥ १३ ॥
 इष्वस्त्रवरसम्पन्नमर्थशास्त्रविशारदम् । सुधन्वानमुपाध्यायं कच्चित् त्वं तात मन्यसे ॥ १४ ॥

"Is King Daśaratha (our father),— who is true to his promise and has performed a number of Rājasūya and

Asvamedha sacrifices, and who is resolute upon righteousness,—enjoying good health ? (8) Is the

celebrated Vasiṣṭha (the preceptor of the Ikṣvākus),—who has realized Brahma (or is a mind-born son of Brahmā), is learned (in all the branches of knowledge), ever devoted to virtue and possessed of great splendour,—duly honoured (by you), my darling ? (9) Is Kausalyā as well as Sumitrā, who is blessed with good progeny, happy ? I hope the glorious mother Kaikeyī too is rejoicing (because of my exile and Your ascension to the throne of Ayodhya). (10) Is your (personal) priest (a son of Vasiṣṭha),—who is rich in humility, born of a noble pedigree, a man of extensive learning, free from spite and skilled in all pious and sacred rites,—treated with honour (by you) ? (11) Does the priest employed by you to look

after the sacred fires, who is well-versed in the procedure of conducting sacrificial performances, is endowed with intelligence and guileless of disposition, invariably inform you in time about a sacred fire having (already) been or going to be fed with oblations ? (12) Do you hold in high esteem gods and manes, dependants, elders, kinemen of your father's age, the aged, the physicians as well as the Brahmans, my darling ? (13) Do you respect Sudhanvā, your teacher (of the science of archery), who is equipped with knowledge relating to the use of excellent arrows (discharged without uttering spells) and missiles (propelled with the utterance of spells) and well-versed in political economy ? (14)

कच्चिदात्मसमाः शूराः श्रुतवन्तो जितेन्द्रियाः । कुलीनाश्चेङ्गितज्ञाश्च कृतास्ते तात मन्त्रिणः ॥ १५ ॥
मन्त्रो विजयमूलं हि राज्ञां भवति राघव । सुसंवृतो मन्त्रिधुरैरमात्यैः शास्त्रकोविदैः ॥ १६ ॥
कच्चिन्निद्रावशं नैपि कच्चिन् कालेऽवबुध्यसे । कच्चिच्चापररात्रेषु चिन्तयस्वर्थनैपुणम् ॥ १७ ॥
कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिः सह । कच्चिन् ते मन्त्रितो मन्त्रो राष्ट्रं न परिधावति ॥ १८ ॥
कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयम् । क्षिप्रमारभ्य कर्म न दीर्घयसि राघव ॥ १९ ॥
कच्चिन्नु सुकृतान्येव कृतरूपाणि वा पुनः । विदुस्ते सर्वकार्याणि न कर्तव्यानि पार्थिवाः ॥ २० ॥
कच्चिन्न तर्कैर्युक्त्या वा ये चाप्यपरिकीर्तिताः । त्वया वा तव वामात्यैर्बुध्यते तात मन्त्रितम् ॥ २१ ॥

"I hope counsellors who are valiant like you and full of learning, have controlled their senses, are born of a high pedigree and know the meaning of signs, have been secured by you, my darling ! (15) A secret well-guarded by ministers who are the foremost counsellors and well-versed in politics is the root of victory of kings, O scion of Raghu ! (16) I hope you do not fall a prey to excess of sleep and wake betimes. And do you contemplate during the late hours of the night on the methods of acquiring wealth ? (17) I hope you do not deliberate alone (without consulting anyone) nor do you take counsel with many. I hope the decision arrived at by you through deliberation (with your

counsellors) does not reach the public (before it is carried out). (18) I hope, considering your interest fully, you launch an enterprise betimes with a modest beginning but pregnant with great potentialities, and do not defer it, O scion of Raghu ? (19) I hope your vassals actually know of all your projects only when they have been duly carried out or at least well-nigh carried out and not so long as they are yet to be carried out. (20) I hope your deliberations which have not been proclaimed are not known (by others) through surmises or reasoning and the deliberations of others are known (before they materialize) by yourself or by your ministers. (21)

कच्चित् सहस्रैर्मूर्खाणामेकमिच्छसि पण्डितम् । पण्डितो ह्यर्थकृच्छ्रेषु कुर्यान्निःश्रेयसं महत् ॥ २२ ॥
 सहस्राण्यपि मूर्खाणां यद्युपास्ते महीपतिः । अथवाप्ययुतान्येव नास्ति तेषु सहायता ॥ २३ ॥
 एकोऽप्यमात्यो मेधावी शूरो दक्षो विचक्षणः । राजानं राजपुत्रं वा प्रापयेन्महतीं श्रियम् ॥ २४ ॥
 कच्चिन्मुखा महत्स्वेव मध्यमेषु च मध्यमाः । जघन्याश्च जघन्येषु मृत्वास्ते तात योजिताः ॥ २५ ॥
 अमात्यानुवधातीतान् पितृपैतामहाञ्जुचीन् । श्रेष्ठाञ्छ्रेष्ठेषु कच्चित् त्वं नियोजयसि कर्मसु ॥ २६ ॥
 कच्चिन्नोप्रेण दण्डेन भृशमुद्वेजिताः प्रजाः । राष्ट्रे तवावजानन्ति मन्त्रिणः कैकयीसुत ॥ २७ ॥
 कच्चित् त्वां नावजानन्ति याजकाः पतितं यथा । उग्राप्रतिग्रहीतारं कामयानमिव स्त्रियः ॥ २८ ॥

"I hope you prefer one learned man to thousands of fools inasmuch as a learned man is calculated to do immense good in financial crises. (22) If a king maintains even thousands or even tens of thousands of fools, no assistance can be expected from them (in times of need). (23) Even one minister who is talented, valiant, clever and well-versed in politics can bring a large fortune to a king or prince. (24) I hope high-class servants are entrusted by you with important duties, middling ones with second-rate affairs and third-grade servants with menial duties, my darling ! (25) I hope you

entrust first-rate ministers, who are past (all) tests (of loyalty), are hereditary servants of the crown and honest, with the highest duties. (26) I hope, sore agitated by stern rule the people in your state do not show disrespect to your ministers, O son of Kaikeyi ! (27) I hope priests conducting sacrifices for the benefit of others do not disregard you (by refusing to officiate at your sacrifices) as they would a fallen man or (even) as matrons would despise their (own) husband who had taken to wife a lowborn woman and was (excessively) fond of her. (28)

उपायकुशलं वैद्यं भृत्यं संपूज्ये रतम् । शूरमैश्वर्यकामं च यो हन्ति न स हन्यते ॥ २९ ॥
 कच्चिद् धृष्टश्च शूरश्च धृतिमान् मतिमाञ्जुचिः । कुलीनश्चानुरक्तश्च दक्षः सेनापतिः कुतः ॥ ३० ॥
 बलवन्तश्च कच्चित् ते मुख्या युद्धविशारदाः । दृष्टापदाना विक्रान्तास्त्वया सत्कृत्य मानिताः ॥ ३१ ॥
 कच्चिद् बलस्य भक्तं च वेतनं च यथोचितम् । सम्प्राप्तकालं दातव्यं ददासि न विलम्बसे ॥ ३२ ॥
 कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः । भर्तुरप्यतिकुप्यन्ति सोऽनर्थः सुमहान् कुतः ॥ ३३ ॥
 कच्चित् सर्वेऽनुरक्तास्त्वां कुलपुत्राः प्रधानतः । कच्चित् प्राणांस्तु वार्थेषु संत्यजन्ति समाहिताः ॥ ३४ ॥
 कच्चिज्जानयदो विद्वान् दक्षिणः प्रतिभानवान् । यथोक्तवादी दूतस्ते कुतो भरत पण्डितः ॥ ३५ ॥

"He who does not get rid of a physician adept in devices of aggravating a malady, a servant intent on bringing disgrace (to his master) and a gallant warrior seeking kingly power is (himself) killed (by these). (29) I hope a man who is (ever) pleased and full of resolution, gallant and talented, spotless (of character) and well-born, devoted and clever, has been appointed (by you) as the generalissimo ! (30) Have the foremost of your heroic warriors, who are

possessed of might and skilled in warfare, and whose prowess has been witnessed (on the field of battle), been treated with honour by you after being politely received ! (31) I hope you distribute (daily) provisions and disburse the (monthly) salary due to them at the opportune time in a suitable manner and do not defer their payment. (32) Salaried servants surely and positively get enraged even at their master when the distribution of their provisions and the disbursement

of their salary are delayed and that (itself) is a very great harm done (to the State). (32) I hope all the principal members of your race (the Kṣatriyas) are devoted to you ? (And) do they devoutly and cheerfully lay down their lives for your sake ? (34)

Has a man of your own state, who is learned, clever, ready-witted and capable of delivering messages correctly, nay, who is able to distinguish between right and wrong been appointed by you as an ambassador, O Bharata ? (35)

कच्चिदशदशान्येषु स्वपक्षे दश पञ्च च । त्रिभिस्त्रिभिरविज्ञातैर्वैरिभिः तीर्थानि चारकैः ॥ ३६ ॥
 कच्चिद् व्यवास्तानहितान् प्रतियातांश्च सर्वदा । दुर्बलाननवज्ञाय वर्तसे रिपुसूदन ॥ ३७ ॥
 कच्चिन्न लोकायतिकान् ब्राह्मणांस्तान् सेवसे । अनर्थकुशला ह्येते बालाः पण्डितमानिनः ॥ ३८ ॥
 धर्मशास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः । बुद्धिमान्वीक्षिकीं प्राप्य निरर्थं प्रवदन्ति ते ॥ ३९ ॥
 वीरैरध्युषितां पूर्वमस्माकं तात पूर्वकैः । सत्यनामां दृढद्वारां हस्त्यश्वरथसंकुलाम् ॥ ४० ॥
 ब्राह्मणैः क्षत्रियैर्वैश्यैः स्वकर्मनिरतैः सदा । जितेन्द्रियैर्महोत्साहैर्वृतामार्यैः सहस्रशः ॥ ४१ ॥
 प्रासादैर्विविधाकारैर्वृतां वैद्यजनाकुलाम् । कच्चित् समुदितां स्कीतामयोध्यां परिरक्षसे ॥ ४२ ॥

"Do you keep an eye on the eighteen functionaries* of the enemies and the fifteen functionaries of your own side through three unknown spies told off for each ? (36) I hope you remain ever mindful of your enemies expelled (from their home by you) and since returned, even though they are (apparently) weak, O destroyer of foes ! (37) I hope you do not patronize atheistic Brahmans, O dear brother; for, ignorant and conceited as they are, they are skilled (only) in perverting the mind (and thereby diverting people from

the righteous path). (38) Banking (solely) on their logical acumen, these men of perverted intellect preach nonsense (even) in the presence of foremost books on Dharma (piety). (39) I hope you protect on all sides the prosperous (city of) Ayodhya, rightly so called (because of its being unassailable), which has been occupied (in the past), O dear brother, by our heroic forbears, which is provided with strong gates and remains crowded with elephants, horses and chariots, which is inhabited in thousands by noble Brahmans

* They are:—(1) the chief minister, (2) the king's family priest, (3) the crown prince, (4) the generalissimo, (5) the chief warder, (6) the chamberlain (अन्तःपुराध्यक्ष), (7) the superintendent of jails (कारागाराध्यक्ष), (8) the chancellor of the exchequer (धनाध्यक्ष), (9) the herald (राजराजाज्ञया आज्ञाप्येषु वक्ता), (10) the government advocate (प्राड्विवाकसंज्ञो व्यवहारप्रज्ञा), (11) the judge (धर्मासनाधिकृतः), (12) the assessor (व्यवहारनिर्णैता सम्याख्यः), (13) the officer disbursing salaries to army men (सेनाया जीवनभृतिदानाध्यक्षः), (14) the officer drawing money from the state exchequer to disburse the workmen's wages (कर्मान्ते वेतनग्राही), (15) the city Kotwal (नगररक्षकः), (16) the protector of the borders of a kingdom, who also performed the duties of a forester (राष्ट्रान्तःपालकः अयमेवाटविकः), (17) the magistrate (दुष्टानां दण्डनाधिकारी), and (18) the officer entrusted with the conservation of waters, hills, forests and tracts difficult of access (जलगिरिवनदुर्गस्थलपालः). Another commentator interprets धनाध्यक्षः to mean a revenue collector (अर्थसंचयकृत्) and सम्यः to mean an officer who kept the council chamber in good order, allotted seats to the councillors according to their rank of precedence, maintained order among the councillors and looked to the personal safety of the councillors while they were holding their deliberations. The fifteen viz, the chief minister, the family priest and the crown prince.

(members of the priestly class), Kṣatriyas (members of the warrior class) and Vaiśyas (members of the agriculturist and trading classes),— who are ever devoted to their (respective) duties, have subdued

their senses and are full of great zeal,—nay, which is crowded with palatial buildings of various patterns and is thronged with learned men and full of highly contented people. (40—42)

कच्चिच्चैत्यशतैर्जुष्टः सुनिविष्टजनाकुलः । देवस्थानैः प्रपाभिश्च तटाकैश्चोपशोभितः ॥ ४३ ॥
 प्रहृष्टनरनारीकः समाजोत्सवशोभितः । सुकृष्टसीमा पशुमान् हिंसाभिरभिवर्जितः ॥ ४४ ॥
 अदेवमातृको रम्यः श्वापदैः परिवर्जितः । परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः ॥ ४५ ॥
 विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः । कच्चिजनपदः स्फीतः सुखं वसति राघव ॥ ४६ ॥
 कच्चित् ते दयिताः सर्वे कृषिगोरक्षजीविनः । वार्तायां साम्प्रतं तात लोकोऽयं सुखमेधते ॥ ४७ ॥
 तेषां गुप्तिपरीहारैः कच्चित् ते भरणं कृतम् । रक्ष्या हि राजा धर्मेण सर्वे विषयवासिनः ॥ ४८ ॥
 कच्चित् स्त्रियः सान्त्वयसे कच्चित् तास्ते सुरक्षिताः । कच्चिन्न श्रद्धास्यासां कच्चिद् गुह्यं न भाषसे ॥ ४९ ॥

"I hope the kingdom (of Ayodhya),— which is overspread with hundreds of altars (constructed for sacrificial performances) and crowded with well-established men, which is adorned with temples, sheds where water is stocked for free distribution to passers-by and tanks, and peopled with highly delighted men and women, which is graced by social festivities and is full of well-cultivated fields and abounds in cattle, which is totally free from violence and does not depend (exclusively) on rains (for its agricultural products), which is charming (in point of topography) and is purged of beasts of prey, which is completely rid of all fears and is studded with mines, (nay) which is destitute of sinful men and

was well-protected by our forbears,—is prosperous and faring well, O scion of Raghu ! (43—46) I hope the Vaiśyas (who live by agriculture and rearing the bovine race) are all loved by you. Are these people, depending as they do on the vocation of a Vaiśya (viz, trade, agriculture and breeding of cattle) thriving well at present, O dear brother ? (47) I hope protection has been afforded by you to them by making available to them the objects desired by them and warding off evil; for all the inhabitants of one's land deserve to be protected righteously by a king. (48) Do you keep your womenfolk pacified ? Are they duly protected by you ? I hope you do not repose excessive faith in them and do not confide your secrets to them. (49)

कच्चिन्नागवनं गुप्तं कच्चित् ते सन्ति धेनुकाः । कच्चिन्न गणिकाश्वानां कुञ्जराणां च तृप्यसि ॥ ५० ॥
 कच्चिद् दर्शयसे नित्यं मानुषाणां विभूषितम् । उत्थायोत्थाय पूर्वाह्ने राजपुत्र महापथे ॥ ५१ ॥
 कच्चिन्न सर्वे कर्मान्ताः प्रत्यक्षास्तेऽविशङ्कया । सर्वे वा पुनस्तृष्टा मध्यमेवात्र कारणम् ॥ ५२ ॥
 कच्चिद् दुर्गाणि सर्वाणि धनधान्यायुधोदकैः । यन्त्रैश्च प्रतिपूर्णानि तथा शिल्पिधनुर्धरैः ॥ ५३ ॥
 आयस्ते विपुलः कच्चित् कच्चिदल्पतरो व्ययः । अपात्रेषु न ते कच्चित् कोपो गच्छति राघव ॥ ५४ ॥
 देवतार्थे च पित्रर्थे ब्राह्मणाभ्यागतेषु च । योषेषु मित्रवर्गेषु कच्चिद् गच्छति ते व्ययः ॥ ५५ ॥
 कच्चिदार्योऽपि शुद्धात्माऽऽक्षरितश्चापकर्मणा । अदृष्टः शास्त्रकुशलैर्न लोभाद् बध्यते शुचिः ॥ ५६ ॥

"Are the forests which are the home of elephants preserved by you ? Are milch cows in abundance with you ? I hope you do not feel satisfied with the (existing) number of female elephants,

horses and elephants (owned by you). (50) Getting up regularly every day do you show yourself well-adorned to the people in the assembly hall in the forenoon, O prince ? (51) I hope all your

workmen do not appear unhesitatingly before you nor are they kept (altogether) out of your sight. (In fact) a middle course is undoubtedly profitable in this behalf. (52) Are all your fortifications fully supplied with wealth and provisions, arms and water, mechanical contrivances and equipped with artisans and bowmen ? (53) Is your income (sufficiently) large (to meet your expenses) and your expenditure comparatively less ? I hope

your wealth does not go to undeserving men, O scion of Raghu ! (54) I (further) hope your wealth is expended (exclusively) in the cause of gods and manes as well as over the Brahmins and unexpected visitors, warriors and hosts of friends. (55) I hope no pious soul, who is pure of mind and sinless, is convicted from greed, when charged with some offence, though not found guilty by those well-versed in law-books. (56)

गृहीतश्चैव पृष्ठश्च काले दृष्टः सकारणः । कचिन्न मुच्यते चोरो धनलोभान्नरर्षभ ॥ ५७ ॥
 व्यसने कचिदाढ्यस्य दुर्बलस्य च राघव । अर्थे विरागाः पश्यन्ति तवामात्या बहुश्रुताः ॥ ५८ ॥
 यानि मिथ्याभिज्ञस्तानां पतन्त्यश्रूणि राघव । तानि पुत्रपशून् ध्वन्ति प्रीत्यर्थमनुशासतः ॥ ५९ ॥
 कचिद् वृद्धांश्च बालांश्च वैद्यान् सुख्यांश्च राघव । दानेन मनसा वाचा त्रिभिरेतैर्बुभूषसे ॥ ६० ॥
 कचिद् गुह्यंश्च वृद्धांश्च तापसान् देवतातिथीन् । चैत्यांश्च सर्वान् सिद्धार्थान् ब्राह्मणांश्च नमस्यसि ॥ ६१ ॥
 कचिदर्धेन वा धर्ममर्थे धर्मेण वा पुनः । उभौ वा प्रीतिलोभेन क्रमेण न विवाधसे ॥ ६२ ॥
 कचिदर्थं च कामं च धर्मं च जयतां वर । विभज्य काले कालज्ञ सर्वान् वरद सेवसे ॥ ६३ ॥

"I hope no thief who has been detected at the time of theft and apprehended on sufficient ground and also questioned (and found guilty) is released from greed of wealth, O jewel among men ! (57) In an unhappy contention between an affluent and a (financially) feeble man, O scion of Raghu, do your ministers of vast learning judge the case impartially ? (58) The tears that drop from the eyes of men falsely convicted, O scion of Raghu, destroy the sons and cattle of a king who rules the people (merely) for the sake of pleasure (caring little for equity and justice). (59) Do you seek, O scion of Raghu, to win over the elders, children and foremost physicians by the following three means, viz. gifts, a loving mind and polite words ? (60) Do you greet your teachers and elders, ascetics, deities and unexpected visitors as well as all the trees standing at cross roads (and believed to be the abode of gods) and Brahmins

who have achieved the object of their life (through their learning, character and austerities) ? (61) I hope you do not cause interruption in your religious practices by your (excessive) devotion to wealth (and devoting the morning hours and forenoon to the pursuit of wealth and other secular interests) nor do you mar your earthly interests by your over-emphasis on religion (and allowing your religious duties to encroach upon the midday hours and afternoon reserved for the pursuit of wealth and other secular interests) nor do you mar both your religious and secular interests by your self-indulgence in the form of avidity for gratification of the senses. (62) Do you pursue all the (three) objects of human pursuit, viz. wealth and the delights of sense and religion (only during the hours allotted to each),* O bestower of boons, dividing them according to time, O jewel among the victorious, knowing as you do the time appropriate for each ? (63)

* Our Smṛti texts enjoin the pursuit of religion during the morning hours and forenoon, the pursuit of wealth during the daytime and the pursuit of pleasure during the first quarter of the night.

कच्चित् ते ब्राह्मणाः शर्म सर्वशास्त्रार्थकोविदाः । आशंसन्ते महाप्राज्ञ पौरजानयदैः सह ॥ ६४ ॥
 नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रताम् । अदर्शनं ज्ञानवतामालस्यं पञ्चवृत्तिताम् ॥ ६५ ॥
 एकचिन्तनमर्थानामनर्थज्ञैश्च मन्त्रणम् । निश्चिन्तानामनारम्भं मन्त्रस्यापरिरक्षणम् ॥ ६६ ॥
 मङ्गलाद्यप्रयोगं च प्रत्युत्थानं च सर्वतः । कच्चित् त्वं वर्ज्यस्येतान् राजदोषांश्चतुर्दश ॥ ६७ ॥
 दशपञ्चचतुर्वर्गान् सप्तवर्गं च तत्त्वतः । अष्टवर्गं त्रिवर्गं च विद्यास्तिस्रश्च रात्रव ॥ ६८ ॥
 इन्द्रियाणां जयं बुद्ध्या पाङ्गुप्यं दैवमानुषम् । कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलम् ॥ ६९ ॥
 यात्रा दण्डविधानं च द्वियोनी संधिविग्रहौ । कच्चिदेतान् महाप्राज्ञ यथावदनुमन्यसे ॥ ७० ॥

"Do the Brahmans that have thoroughly grasped the meaning of all the scriptures pray for your welfare along with the citizens (of Ayodhya) and the people of the countryside, O exceptionally wise prince ? (64) Do you abjure the following fourteen failings of kings, *viz.* disbelief in the other world, mendacity (through greed etc.), anger, neglect of kingly duties, procrastination, shunning the wise, sloth, thralldom of the five (senses), devoting thought to the affairs of the State without seeking the advice of others (ministers etc.), taking counsel with those of perverted insight, failure to launch projects (already) decided upon, failure to keep secrets, failure to utter auspicious words at the beginning of every undertaking and rising from one's seat (indiscriminately) to receive all (who happen to approach him) ? (65-67) I hope you deal properly after knowing them in reality with the (well-known) ten evils (born of concupiscence), the five kinds of fortifications, the four expedients (recommended for kings), the seven (important) limbs of a state, the eight evils (born of anger) or the eight measures (conducive to the welfare of a state), the three (worldly) objects of human pursuit (*viz.* religious merit,

material wealth and sensuous enjoyment) or the three kinds of power (*viz.* energy or उत्साहशक्ति, the power of dominion or प्रभुशक्ति and the power of counsel or मन्त्रशक्ति), the three branches of learning (*viz.* the three Vedas or त्रयी, the knowledge relating to agriculture, commerce and other vocational pursuits or वार्ता and political science or दण्डनीति), subjugation of the senses, the six strategic expedients (*viz.* coming to terms with the enemy—संधि, waging war against him—विग्रह, marching against him—यानम्, biding one's time to seek a favourable opportunity—आसनम्, causing dissension in the enemy's ranks—द्वैधम् and seeking the protection of a powerful ally—आश्रय¹; adversity brought about by divine agencies (such as fire, water in the shape of excessive rains or floods, epidemic or endemic diseases, famine and pestilence) and by human agencies (such as officials, thieves, enemies, a king's favourites and the king himself when actuated by greed)²; the (stern) duty of a king (as dictated by policy, such as to win over enemy's men whose emoluments have been withheld, who are greedy or haughty, who have suffered indignity at his hands, who are irate or have been provoked by him for no reason, who are

१. संधिर्ना विग्रहो यानमासनं द्वैधमाश्रयः ।

२. हुताशनो जलं व्याधिर्दुर्मिक्षो मरकस्तथा । इत्येतद्वैवम् । मानुषं तु—

आयुक्तकेभ्यश्चोरेभ्यः परेभ्यो राजवल्लभात् । पृथ्वीपतिलोभाच्च व्यसनं मानुषं त्विदम् ॥

afraid or have been intimidated)³; (the following) twenty types of monarchs (who are not worth negotiating with, viz, 1. a king who is yet a child or 2. aged, 3. who has been ailing for a long time, 4. who has been ostracised by his own kith and kin, 5. who is pusillanimous or 6. is surrounded by cowards, 7. who is greedy or 8. has greedy associates, 9. who has estranged his ministers and others, 10. who is extremely voluptuous, 11. who confers with fickle-minded persons, 12. who speaks ill of divine beings and Brahmins, 13. who is ill-fated and 14. a fatalist, 15. who is afflicted by famine and 16. by military reverses, 17. who (mostly) remains away from

home, 18. who has numerous enemies, 19. who is in the clutches of adverse times and 20. who is not devoted to truth and piety)⁴; the entire population (of the State); setting forth on an expedition (for conquest against an enemy); drawing up an army in battle-array; coming to terms with an enemy and waging war against him, the first of which serves as a ground for the two policies of duplicity and seeking the protection of a powerful enemy, while the other serves as a ground for the other two policies of marching against the enemy and biding time to seek a favourable opportunity to march against an enemy, O highly intelligent scion of Raghu ! (68-70)

मन्त्रिभिस्त्वं यथोद्दिष्टं चतुर्भिस्त्रिभिरेव वा । कच्चित् समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे बुध ॥ ७१ ॥
 कच्चित् ते सफला वेदाः कच्चित् ते सफलाः क्रियाः । कच्चित् ते सफला दाराः कच्चित् ते सफलं श्रुतम् ॥ ७२ ॥
 कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राघव । आयुष्या च यशस्या च धर्मकामार्थसंहिता ॥ ७३ ॥
 यां वृत्तिं वर्तते तातो यां च नः प्रपितामहः । तां वृत्तिं वर्तसे कच्चिद् या च सत्यथगा शुभा ॥ ७४ ॥
 कच्चित् स्वादुकृतं भोज्यमेको नाश्नामि राघव । कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि ॥ ७५ ॥
 राजा तु धर्मेण हि पालयित्वा महीपतिर्दण्डधरः प्रजानाम् ।
 अवाप्य कृत्स्नां वसुधां यथावदितश्च्युतः स्वर्गमुपैति विद्वान् ॥ ७६ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽयोध्याकाण्डे शततमः सर्गः ॥ १०० ॥

"Do you hold consultation in accordance with scriptural injunctions with only four or three (selected) counsellors collectively or severally (to guard against a split among them and to prevent the secrets from leaking out), O wise one ? (71) Has your study of the Vedas borne fruit (in the shape of moulding your conduct according to their injunctions) ? Are your undertakings fruitful ? Has your spouse given

birth to offspring ? Has your learning borne fruit (in the shape of culture and humility) ? (72) I hope your conclusion is precisely the same as mine, which has been set forth (in the foregoing verses), O scion of Raghu, and which is conducive to longevity and fame and is attended with religious merit, enjoyment and wealth. (73) Do you follow the way of life which our father treads and which our

३. अलब्धवेतनो लुब्धो मानी चाप्यवमानितः । क्रुद्धश्च क्रोधितोऽस्मात्तथा भीतश्च भीषितः ॥
 मेघाः शत्रौ तु चत्वारो नृपकृत्यमिदं स्मृतम् ।
 ४. बालो वृद्धो दीर्घरोगी तथा शक्तिबहिष्कृतः । भीरुको भीरुजनको लुब्धो लुब्धजनस्तथा ॥
 विरक्तप्रकृतिश्चैव विषयेष्वतिसक्तिमान् । अनेकचित्तमन्त्रश्च देवब्राह्मणनिन्दकः ॥
 देवोपहतकश्चैव देवचिन्तक एव च । दुर्भिक्षव्यसनोपेतो बलव्यसनसंयुतः ॥
 अदेशस्थो बहुरिपुर्युक्तोऽकालेन यश्च वै । सत्यधर्मारतश्चैव विंशतिः पुरुषा अमी ॥
 एतैः संधिं न कुर्वीत विगृह्णीयात्तु केवलम् ।

forbears trod, nay, which is in accord with the way of the virtuous and which is righteous (in itself) ? (74) I hope you do not partake by yourself of food nicely cooked. I hope you offer it to friends who seek it. (75) Having obtained (as his share), and ruled in

the right way over, the entire globe, a wise Kṣatriya holds sway over the earth and administering justice to the people quite in consonance with righteousness surely ascends to heaven when detached from this (mortal) body." (76)

Thus ends Canto One hundred in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

एकाधिकशततमः सर्गः

Canto CI

Questioned as to what made him give up the sovereignty of Ayodhya and enter the forest in the garb of an ascetic, Bharata reproaches his mother and implores his elder brother to accept the kingship and return to Ayodhya. Śrī Rāma, however, pleads that the command of their father is supreme and must be implicitly obeyed by both of them, the first part of it enjoining the exile of the elder brother being binding on him and the second part bequeathing the kingdom to Bharata being binding on the latter.

तं तु रामः समाज्ञाय भ्रातरं गुरुवत्सलम् । लक्ष्मणेन सह भ्रात्रा प्रष्टुं समुपचक्रमे ॥ १ ॥
किमेतदिच्छेयमहं श्रोतुं प्रव्याहृतं त्वया । यस्मात् त्वमागतो देशमिमं चीरजटाजिनी ॥ २ ॥
यन्निमित्तमिमं देशं कृष्णाजिनजटाधरः । हित्वा राज्यं प्रविष्टस्त्वं तत् सर्वं वक्तुमर्हसि ॥ ३ ॥
इत्युक्तः केकयीपुत्रः काकुत्स्थेन महात्मना । प्रगृह्य बलवद् भूयः प्राञ्जलिर्वाक्यमब्रवीत् ॥ ४ ॥
आर्य तातः परित्यज्य कृत्वा कर्म सुदुष्करम् । गतः स्वर्गं महाबाहुः पुत्रशोकाभिपीडितः ॥ ५ ॥
स्त्रिया नियुक्तः कैकेय्या मम मात्रा परंतप । चकार सा महत्पापमिदमात्मयशोहरम् ॥ ६ ॥

Concluding (from his ascetic garb) the aforesaid Bharata to be full of love to himself (his elder brother), Śrī Rāma for his part along with Lakṣmaṇa duly started questioning Bharata (as follows):—(1) "I wish to hear explained by you wherefore it is that you have come (all the way) to this region, clad in the bark of trees and deerskin and wearing matted locks (on your head). (2) What for have you entered this region, wearing the skin of a black buck (on your

person) and matted locks (on your head), relinquishing the sovereignty ? Please state all this (clearly)." (3) Addressed in the aforesaid words once again by the high-souled Śrī Rāma (a scion of Kakutstha) closely embracing him, Bharata (the son of Kaikeyī) made the following submission with joined palms:—(4) "Having performed a deed (in the shape of disinheriting and exiling his own eldest son) most difficult to perform, as urged by his (favourite) spouse and my mother,

Kaikeyi, and abandoning us (all), our mighty-armed father ascended to heaven, sore stricken (as he was) with grief caused by separation from his (most

beloved) son, O tormentor of foes ! (I this way) she perpetrated this great sin that has taken away her own reputation O noble bother ! (5-6)

सा राज्यफलमप्राप्य विधवा शोककरीता । पतिप्यति महाधारे नरके जननी मम ॥ ७ ॥
तस्य मे दासभूतस्य प्रसादं कर्तुमर्हमि । अभिपिञ्चस्व चाद्यैव राज्येन मयवानिव ॥ ८ ॥
इमाः प्रकृतयः सर्वा विधवा मातरश्च याः । त्वत्सकाशमनुप्राप्ताः प्रसादं कर्तुमर्हमि ॥ ९ ॥
तथानुपूर्व्या युक्तश्च युक्तं चात्मनि मानद । राज्यं प्राप्नुहि धर्मेण सकामान् सुहृदः कुरु ॥ १० ॥
भवत्वविधवा भूमिः समग्रा पतिना त्वया । शशिना विमलेनेव शारदी रजनी यथा ॥ ११ ॥
एभिश्च सचिवैः सार्धं शिरसा याचितो मया । भ्रातुः शिष्यस्य दासस्य प्रसादं कर्तुमर्हमि ॥ १२ ॥
तदिदं शाश्वतं पित्र्यं सर्वं सचिवमण्डलम् । पूजितं पुरुषव्याघ्र नातिक्रमिष्ये ॥ १३ ॥

"Failing to gain the prize in the shape of sovereignty, my widowed mother, emaciated as she is with grief, will descend into a most frightful hell. (7) Be pleased to bestow this favour on me, your notorious slave, and have yourself consecrated like Indra (the ruler of gods) for the kingship (of Ayodhya). (8) You ought to be gracious to these people as well as to my widowed mothers, who have sought your presence (to propitiate you). (9) You are fitted (for sovereignty) by virtue of primogeniture and as such assume (you) the sovereignty, which is your due, conformably with (the principles of) righteousness and (thereby) enable your relations and

friends to realize their ambition (O seeing you installed on the throne of Ayodhya) O respecter of others ! (10) With you as its lord, let the entire globe cease to be without a master (even) as an autumnal night ceases to be dismal when united with a bright moon. (11) Solicited by me with bent head in conjunction with these ministers, be pleased to show grace to this servant, who is (at the same time) your younger (half-) brother and pupil. (12) You ought not to disregard (the solicitation of) this entire body of your father's ministers who are not only well-known but have continued through (many past) generations and are adored by you, O tiger among men !" (13)

एवमुक्त्वा महाबाहुः सत्राण्यः कैकयीसुतः । रामस्य शिरसा पादौ जग्राह भरतः पुनः ॥ १४ ॥
तं मत्तमिव मातङ्गं निःश्वसन्तं पुनः पुनः । भ्रातरं भरतं रामः परिष्वज्येदमब्रवीत् ॥ १५ ॥
कुलीनः सत्त्वसम्पन्नस्तेजस्वी चरितव्रतः । राज्यहेतोः कथं पापमाचरेन्मद्विधो जनः ॥ १६ ॥
न दोषं त्वयि पश्यामि सूक्ष्ममप्यरिसूदन । न चापि जननीं बाल्यात् त्वं किर्गर्हितुमर्हसि ॥ १७ ॥
कामकारो महाप्राज्ञ गुरुणां सर्वदानव । उपपन्नेषु दारेषु पुत्रेषु च विधीयते ॥ १८ ॥
वयमस्य यथा लोके संख्याताः सौम्य साधुभिः । भार्याः पुत्राश्च शिष्याश्च त्वमपि ज्ञातुमर्हसि ॥ १९ ॥
वने वा नीरवमनं सौम्य कृष्णाजिनाम्बरम् । राज्ये वापि महाराजो मां वासयितुमीश्वरः ॥ २० ॥

Saying so full of tears, the mighty-armed Bharata, son of Kaikeyi, clasped the feet of Śrī Rāma once more, touching them with his head. (14) Embracing

his (younger half-) brother, Bharata, who was sighing again and again like an elephant in rut, Śrī Rāma spoke (to him) as follows:—(15) "How can a

man of noble descent, rich in Sattva (goodness) and dignified, and who has observed sacred vows like myself, perpetrate a sinful act for the sake of sovereignty ? (16) I do not discover even a minute fault in you, O destroyer of foes ! Nor should you reproach your mother through ignorance. (17) Freedom of action on the part of elders with reference to their esteemed wife and progeny is always permitted (by the scriptures), O sinless and highly intelligent brother. (18) You too should know, O gentle brother, that we

are held by holy men to be in the same position in the world with reference to the (deceased) king-emperor as the wives, progeny and pupils of a householder are considered (as amenable to his control). (19) The emperor (King Daśaratha) was perfectly within his rights to lodge me in a forest with the bark of trees wrapped about me and wearing the skin of a black buck about my loins or install me on the throne (of Ayodhya), O gentle brother ! (20)

यावत् पितरि धर्मज्ञ गौरवं लोकसत्कृते । तावद् धर्मवृत्तां श्रेष्ठ जनन्यामपि गौरवम् ॥ २१ ॥
 एताभ्यां धर्मशीलाभ्यां वनं गच्छेति रावव । मातापितृभ्यामुक्तोऽहं कथमन्यत् समाचरे ॥ २२ ॥
 त्वया राज्यमयोध्यायां प्राप्तव्यं लोकसत्कृतम् । वस्तव्यं दण्डकारण्ये मया वल्कलवाससा ॥ २३ ॥
 एवमुक्त्वा महाराजो विभागं लोकसंनिधौ । व्यादिश्व च महाराजो दिवं दशरथो गतः ॥ २४ ॥
 स च प्रमाणं धर्मात्मा राजा लोकगुरुस्तव । पित्रा दत्तं यथा भागमुपभोक्तुं त्वमर्हसि ॥ २५ ॥
 चतुर्दश समाः सौम्य दण्डकारण्यमाश्रितः । उपभोक्ष्ये त्वहं दत्तं भागं पित्रा महात्मना ॥ २६ ॥
 यदब्रवीन्मां नरलोकसत्कृतः पिता महात्मा विबुधाधिपोपमः ।
 तदेव मन्ये परमात्मनो हितं न सर्वलोकेश्वरभावमव्ययम् ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽयोध्याकाण्डे एकाधिकशततमः सर्गः ॥ १०१ ॥

"The same degree of respect is due even to our mother (Kaikeyi) as is due to our father, who was honoured by the world, O knower of what is right and jewel among those practising virtue ! (21) Commanded by these parents (of mine), who are pious by disposition, in the words 'Proceed to the forest,' O scion of Raghu, how can I do anything else ? (22) Sovereignty in Ayodhya, respected by the world, should be enjoyed by you, while I must dwell in the Daṇḍaka forest, clad in the bark of trees. (23) Saying so and giving (two) different orders (for us two) in the presence of the people, Emperor Daśaratha ascended to heaven.

(24) Nay, that pious-minded king, the adored of the people, is your authority (in this matter). You ought (therefore) to enjoy duly the share allotted (to you) by our high-souled father. (25) Taking up my abode in the Daṇḍaka forest, O gentle brother, I for my part shall enjoy the share allotted (to me) by our high-souled father for fourteen years. (26) I consider that alone to be supremely good for me, which our high-souled father, who is respected by the world of human beings and is a compeer of Indra (the ruler of gods) has enjoined upon me, and not the state of Brahmā (the lord of all the worlds), which knows no decay." (27)

Thus ends Canto One hundred and one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

द्व्यधिकशततमः सर्गः

Canto CII

Bharata tells Śrī Rāma that, having been deprived of the privilege of serving his elder brother, he will have nothing to do with sovereignty and requests him to offer water to the spirit of his deceased father, who died with the thought of Śrī Rāma alone foremost in his mind, and further implores him to get himself consecrated for the sovereignty of Ayodhya, the obsequies of their imperial father having been duly performed by the two brothers (Bharata and Śatrughna) at Ayodhya.

रामस्य वचनं श्रुत्वा भरतः प्रत्युवाच ह । किं मे धर्माद् विहीनस्य राजधर्मः करिष्यति ॥ १ ॥
 शाश्वतोऽयं सदा धर्मः स्थितोऽस्मासु नरर्षभ । ज्येष्ठे पुत्रे स्थिते राजा न कनीयान् भवेन्नृपः ॥ २ ॥
 स समृद्धां मया सार्धमयोध्यां गच्छ राघव । अभिपेक्ष्य चात्मानं कुलस्यास्य भवाय नः ॥ ३ ॥
 राजानं मानुषं प्राहुर्देवत्वे सम्मतो मम । यस्य धर्मार्थसहितं वृत्तमाहुरमानुषम् ॥ ४ ॥
 केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते । धीमान् स्वर्गं गतो राजा यायजूकः सतां मतः ॥ ५ ॥
 निष्क्रान्तमात्रे भवति सहस्रीते सलक्षणे । दुःखशोकमिभूतस्तु राजा त्रिदिवमभ्यगात् ॥ ६ ॥

Hearing the exhortation of Śrī Rāma, Bharata, it is said, replied as follows:—
 "How will the code of conduct prescribed for a king avail me, who stand outside the range of that code (disqualified as I am for sovereignty, being a younger issue of the king-emperor) ? (1) This has ever been the perpetual law amongst us (the Kṣatriyas of the solar dynasty), O jewel among men, that so long as the eldest prince is alive, a younger one can never be a king. (2) Therefore, return with me to the affluent (city of) Ayodhya, O scion of Raghu, and get yourself consecrated (for the kingship) for the continuance of this race of

ours. (3) The king, whom (the common) people speak of as a humble being and (yet) whose conduct, which goes hand in hand with righteousness and worldly prosperity, they declare superhuman, is esteemed by me as verily ing on divinity. (4) While I was away in the kingdom of Kekaya and you had proceeded to the forest, the sagacious king, who was given to the performance of sacrifices and was esteemed by the virtuous, ascended to heaven. (5) Accompanied by Sītā and Lakṣmaṇa you had just gone out (of Ayodhya) when overwhelmed with sorrow and grief, the king departed for heaven. (6)

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः । अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ ॥ ७ ॥
 प्रियेण किल दत्तं हि पितृलोकेषु राघव । अक्षयं भवतीत्याहुर्भवांश्चैव पितुः प्रियः ॥ ८ ॥
 त्वामेव शोचंस्तव दर्शनेप्सुस्त्वय्येव सत्कामनिकर्त्य बुद्धिम् ।
 त्वया विहीनस्तव शोकरुणस्त्वां संस्मरन्नेव गतः पिता ते ॥ ९ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्व्यधिकशततमः सर्गः ॥ १०२ ॥

"Get up, O tiger among men ! Let water be offered to (the spirit of our deceased) father. Śatrughna standing here and myself too have already offered water to him. (7) For, the knowers of Truth declare that water etc. offered by a beloved son surely becomes inexhaustible in the realm of manes, O scion of Raghu; and you

are undoubtedly the beloved of our (deceased) father. (8) Bereft of you and stricken with grief caused by separation from you and unable to divert his mind, which was solely attached to you alone, our father departed (from this world) grieving only for you, longing for your sight and fondly remembering you alone." (9)

Thus ends Canto One hundred and two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

अधिकशततमः सर्गः

Canto CIII

Fallen into a swoon to hear of his father's ascent to heaven and brought back to consciousness by Bharata and others, who sprinkle water on him and employ other such devices, Śrī Rāma laments in various ways. Comforted by Bharata and having (in his turn) consoled Sītā and repairing to the bank of the Ganga, nay, offering water and balls of cooked food to the spirit of his departed father, he returns to his hut.

Hearing their cry of distress, the troops approach them and are greeted by Śrī Rāma according to their rank.

तां श्रुत्वा करुणां वाचं पितुर्मरणसंहिताम् । राघवो भरतेनोक्तां बभूव गतचेतनः ॥ १ ॥
तं तु वज्रमिवोत्सृष्टमाहवे दानवारिणा । वाग्वज्रं भरतेनोक्तममनोशं परंतपः ॥ २ ॥
प्रगृह्य रामो बाहू वै पुष्पिताङ्ग इव द्रुमः । बने परशुना कृत्तस्तथा भुवि पपात ह ॥ ३ ॥
तथा हि पतितं रामं जगत्यां जगतीपतिम् । कूलघातपरिश्रान्तं प्रसुप्तमिव कुञ्जरम् ॥ ४ ॥
भ्रातरस्ते महेष्वासं सर्वतः शोककर्षितम् । रुदन्तः सह वैदेह्या सिपिचुः सलिलेन वै ॥ ५ ॥
स तु संज्ञां पुनर्लब्ध्वा नेत्राभ्यामश्रुमुत्सृजन् । उपाक्रामत काकुत्स्थः कृपणं बहु भापितुम् ॥ ६ ॥
स रामः स्वर्गतं श्रुत्वा पितरं पृथिवीपतिम् । उवाच भरतं वाक्यं धर्मात्मा धर्मसंहितम् ॥ ७ ॥

Hearing the pathetic news relating to the death of his father (King Daśaratha) told by Bharata, Śrī Rāma (a scion of Raghu), fainted away. (1) Hearing the aforesaid unpleasant and heart-rending news broken by Bharata, which

was (piercing) like a thunderbolt discharged by Indra (the enemy of demons) on a field of battle, and raising his arms, Śrī Rāma, the scorcher of his enemies, for his part actually sank to the ground precisely like a tree with

boughs full of blossom felled down with an axe in a forest: so it is said. (2-3) Weeping with Sītā (a princess of the Videha territory), his celebrated brothers (Bharata, Lakṣmaṇa and Śatrughna) promptly sprinkled all over with water Śrī Rāma, the ruler of the earth and the wielder of a mighty bow, fallen on the ground, as aforesaid, blasted with grief, like an elephant exhausted by striking (with his tusks)

against a river bank and lying fast asleep. (4-5) (Shortly) regaining his consciousness, the aforesaid Śrī Rāma (a scion of Kakutstha), for his part, began piteously to wail, dropping tears from his eyes. (6) Hearing of the emperor, his father, having ascended to heaven, the celebrated Śrī Rāma, whose mind was given to piety, addressed the following words, consistent with righteousness, to Bharata:—(7)

किं करिष्याम्ययोध्यायां ताते दिष्टां गतिं गते । कस्तां राजवराद्धीनामयोध्यां पालयिष्यति ॥ ८ ॥
 किं नु तस्य मया कार्यं दुर्जतिन महात्मनः । यो मृतो मम शोकेन स मया न च संस्कृतः ॥ ९ ॥
 अहो भरत मिद्धार्थो येन राजा त्वयानत्र । शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु संस्कृतः ॥ १० ॥
 निष्प्रधानामनेकाग्रं नरेन्द्रेण विना कृताम् । निवृत्तवनवासोऽपि नायोध्यां गन्तुमुत्सहे ॥ ११ ॥
 समाप्तवनवासं मामयोध्यायां परंतप । कोऽनुशासिष्यति पुनस्ताते लोकान्तरं गते ॥ १२ ॥
 पुरा प्रेक्ष्य सुवृत्तं मां पिता यान्याह सान्वयन् । वाक्यानि तानि श्रोष्यामि कुतः कर्णसुखान्यहम् ॥ १३ ॥

"Father having reached the end of his life (the destiny assigned by Providence), what shall I do at Ayodhya? Who will look after the said (city of) Ayodhya, bereft of Daśaratha (the foremost of kings)? (8) What purpose on earth of that high-souled monarch,—who died of grief caused by separation from me, and who was not (even) cremated by me,—was served by me, his hapless child? (9) Oh sinless Bharata, accomplished of purpose are you, by whom, as well as by Śatrughna the king was paid homage to in all obsequial rites! (10) Even when the

term of my exile has expired, I shall have no courage to return to Ayodhya, which has been rendered destitute of its ruler and is (therefore) without a leader and agitated. (11) Father having departed to the other world, O scorcher of enemies, who will give instructions to me hereafter (about my duty) when I am (back) in Ayodhya having completed the term of my exile in the forest? (12) From whom shall I hear those words, pleasing to the ear, which father addressed to me in the past, speaking kindly to me, on seeing me of good conduct? (13)

एवमुक्त्वाथ भरतं भार्यामभ्येत्य राघवः । उवाच शोकसंतप्तः पूर्णचन्द्रनिभाननाम् ॥ १४ ॥
 मीते मृतस्ते श्वशुरः पितृहीनोऽसि लक्ष्मण । भरतो दुःखमाचष्टे स्वर्गतिं पृथिवीपतेः ॥ १५ ॥

Having spoken to Bharata as aforesaid, and turning to his consort, whose countenance resembled the full moon, (as well as to Lakṣmaṇa), Śrī Rāma (a scion of Raghu), who was

tormented with grief, said to her:—(14) "Your father-in-law is no more, O Sītā! You are fatherless, O Lakṣmaṇa! Bharata sorrowfully relates the emperor's ascent to heaven." (15)

ततो बहुगुणं तेषां वाष्पं नेत्रेष्वजायत । तथा ब्रुवति काकुत्स्थे कुमारणां यशस्विनाम् ॥ १६ ॥
 ततस्ते भ्रातरः सर्वे भृशमाश्वास्य दुःखितम् । अब्रुवज्जगतीभर्तुः क्रियतामुदकं पितुः ॥ १७ ॥

सा सीता स्वर्गतं श्रुत्वा श्वशुरं तं महानृपम् । नेत्राभ्यामश्रुपूर्णाभ्यां न शशाकेक्षितुं प्रियम् ॥ १८ ॥
 सान्त्वयित्वा तु तां रामो रुदतीं जनकात्मजाम् । उवाच लक्ष्मणं तत्र दुःखितो दुःखितं वचः ॥ १९ ॥
 आनयेद्भुदिपिण्याकं चोरमाहर चोत्तरम् । जलक्रियार्थं तातस्य गमिष्यामि महात्मनः ॥ २० ॥
 सीता पुरस्ताद् व्रजतु त्वमेनामभितो व्रज । अहं पश्चाद् गमिष्यामि गतिर्ह्येषा सुदारुणा ॥ २१ ॥

When Śrī Rāma (a scion of Kakutstha) spoke as above, copious tears welled up in consequence in the eyes of those illustrious princes. (16) Having consoled their afflicted brother to the best of their ability, all the aforesaid brothers then said (to him), "Let water be offered to (the spirit of) our imperial father." (17) Hearing of the celebrated emperor, her father-in-law, having ascended to heaven, the renowned Sitā with her eyes full of tears was not able to look at her beloved lord. (18) Consoling the aforesaid Sitā (daughter

of Janaka), who was weeping, the afflicted Śrī Rāma for his part spoke as follows to the distressed Lakṣmaṇa on that (very) spot:—(19) "Bring the crushed pulp of Irgudi, a piece of bark for being wrapped about my loins and another for being used as an upper garment. I shall proceed (to the river bark) to perform the rite of offering water to (the spirit of) our high-souled father. (20) Let Sitā walk at the head and follow you at her heels. I shall follow in the rear; for such is the most painful procedure (employed on occasions of mourning)." (21)

ततो नित्यानुगस्तेषां विदितात्मा महामतिः । मृदुर्दान्तश्च कान्तश्च रामे च दृढभक्तिमान् ॥ २२ ॥
 सुमन्त्रस्तैर्नृपसुतैः सार्धमाश्रास्य राघवम् । अवतारयदालम्ब्य नदीं मन्दाकिनीं शिवाम् ॥ २३ ॥
 ते सुतीर्थो ततः कुच्छ्रादुपगम्य यशस्विनः । नदीं मन्दाकिनीं रम्यां सदा पुष्पितकाननाम् ॥ २४ ॥
 शीघ्रस्रोतसमासाद्य तीर्थं शिवमकर्दमम् । भिषिचुस्तूदकं राशे तत एतद् भवत्विति ॥ २५ ॥
 प्रगृह्य तु महीमालो जलापूरितमञ्जलिम् । दिशं याम्यामभिमुखो रुदन् वचनमब्रवीत् ॥ २६ ॥
 एतत् ते राजशार्दूल विमलं तोयमक्षयम् । पितृलोकगतस्याद्य मत्तमुपतिष्ठतु ॥ २७ ॥
 ततो मन्दाकिनीतीरं प्रत्युत्तीर्य स राघवः । पितुश्चकार तेजस्वी निर्वापं भ्रातृभिः सह ॥ २८ ॥

Consoling Śrī Rāma (a scion of Raghu) along with those (other) princes, and holding the former by the hand, Sumantra, their hereditary servant,—who had realized the Self, was possessed of great intelligence, gentle, self-controlled and glorious, and was full of unswerving devotion to Śrī Rāma,—helped him descend to the blessed river Mandākinī. (22-23) Having reached with difficulty (because of their inability to walk, overwhelmed as they were with grief caused by their father's demise) the lovely and swift-flowing river Mandākinī,—which was provided with easy descents (for

bathing purposes) and was hemmed in with woodlands ever full of blossom,—and, betaking themselves to a blessed descent free from mud, Śrī Rāma and others for their part offered water to the (departed) king, saying "Dear father, let this water reach you" (24-25) Holding together, in the form of a hollow, his palms full of water, and standing with his face turned towards the southern quarter (presided over by Yama, the god of death), Śrī Rāma (the ruler of the earth) for his part spoke weeping as follows:—(26) "Let this limpid water offered by me today serve you,

who have left for the world of manes, inexhaustibly, O tiger among kings !"(27) Re-ascending to the bank of the Mandākinī the celebrated and glorious

Śrī Rāma (a scion of Raghu) then offered balls of food to his father along with his (other three brothers. (28)

ऐङ्गुदं वदरैर्मिश्रं पिण्याकं दर्भमंस्तरे । न्यत्य रामः सुदुःखार्तो रुदन् वचनमब्रवीत् ॥ २९ ॥
इदं भुङ्क्ष्व महाराज प्रीतो यदशना वयम् । यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥ ३० ॥
ततस्तेनैव मार्गेण प्रत्युत्तीर्य सरित्तातम् । आरुरोह नरव्याघ्रो रम्यसानुं महीधरम् ॥ ३१ ॥
ततः पर्णकुटीद्वारमासाद्य जगतीपतिः । परिजग्राह पाणिभ्यामुभौ भरतलक्ष्मणौ ॥ ३२ ॥
तेषां तु रुदतां शब्दात् प्रतिशब्दोऽभवद् गिरौ । भ्रातॄणां सह वैदेह्या सिंहानां नर्दतामिव ॥ ३३ ॥
महाबलानां रुदतां कुर्वतामुदकं पितुः । विशाय तुमुलं शब्दं तस्ता भरतसैनिकाः ॥ ३४ ॥
अब्रुवन्श्चापि रामेण भरतः संगतो ध्रुवम् । तेषामेव महाशब्दः शोचतां पितरं मृतम् ॥ ३५ ॥

Serving the crushed pulp of Ingudi fruit mixed with (the pulp of) plums on a mat of Kuśa grass, Śrī Rāma, who was sore stricken with agony, spoke weeping as follows:—(29) "Delightfully partake of this, which is our (only) food, O great monarch ! Deities partake of the same food which a man (worshipping them) eats." (30) Moving up from the river bank once more by the same route (along which he had descended,) Śrī Rāma (a tiger among men) then ascended the mountain (Chitrakoot), which was crowned with a lovely summit. (31) Reaching the entrance of the hut of leafy twigs (in which he dwelt), Śrī Rāma (the

emperor) now clasped both Bharata and Lakṣmaṇa by his hands (and wept loudly). (32) From the cry of those brothers with Sitā (a princess of the Videha kingdom), which resembled the noise of roaring lions, rose an echo in the mountain. (33) The troops of Bharata got alarmed to hear the confused noise of the four exceptionally mighty brothers who (they thought) were crying while offering water to (the spirit of) their (deceased) father, and said (to one another), "Surely Prince Bharata has met Śrī Rāma. This is undoubtedly the loud cry of those (four) brothers mourning for their deceased father." (34-35)

अथ वाहान् परित्यज्य तं सर्वेऽभिमुखाः स्वनम् । अप्येकमनसो जमर्यथास्थानं प्रधाविताः ॥ ३६ ॥
हयैरन्ये गजैरन्ये रथैरन्ये स्वलंकृतैः । सुकुमारास्तथैवान्ये पद्भिरेव नरा ययुः ॥ ३७ ॥
अचिरप्रोषितं रामं चिरविप्रोषितं यथा । द्रष्टुकामो जनः सर्वो जगाम सहसाऽऽश्रमम् ॥ ३८ ॥
भ्रातॄणां स्वरितास्ते तु द्रष्टुकामाः समागमम् । ययुर्बहुविधैर्यानां खुरनेमिसमाकुलैः ॥ ३९ ॥
सा भूमिर्बहुभिर्यानां रथनेमिसमाहता । मुमोच तुमुलं शब्दं द्यौरिवाभ्रसमागमे ॥ ४० ॥
तेन वित्रासिता नागाः करेणुपरिवारिताः । आवासयन्तो गन्धेन जमुरन्यद्वनं ततः ॥ ४१ ॥
वराहमृगसिंहाश्च महिषाः सुमरास्तथा । व्याघ्रगोर्कर्णगवया वित्रेसुः पृषतैः सह ॥ ४२ ॥

Leaving their conveyances, all troops without exception ran fast with an undivided mind to the place from which the sound was coming, with their faces turned towards that sound. (36) Some people (other than the troops) who were

tender (of body) rode on horses, others on elephants and (still) others in chariots tastefully decorated; while still others went on foot alone. (37) Eager to see Śrī Rāma, as though he had been away from his home (Ayodhya) for a long time, although



Offering water to the spirit of his departed father

he had left his home not long before, all men rushed headlong to the hermitage (of Śrī Rāma). (38) Keen to behold the meeting of the (four) brothers, they for their part hastily rode on hoofed animals and wheeled vehicles of various kinds. (39) Run over by many animals and vehicles and (consequently) struck against by hoofs and felloes, that land (of Chitrakoot) produced a tumultuous noise as heavens

during the collection of clouds. (40) Terrified by that noise, (wild) elephants accompanied by female elephants migrated to another forest from that place, perfuming the quarters with the scent of their ichor. (41) Boars, deer and lions, buffaloes, Śrmaras and Gokarṇas (two distinctive species of deer) as well as tigers and Gavayas along with spotted deer felt stricken with terror. (42)

रथाह्वंसा नत्यूहाः प्लवाः कारण्डवाः परे । तथा पुंस्कोकिलाः कौञ्चा विसंज्ञा भेजिरे दिशः ॥ ४३ ॥
 तेन शब्देन वित्रस्तैराकाशं पक्षिभिर्वृतम् । मनुष्यैरावृता भूमिरुभयं प्रवभौ तदा ॥ ४४ ॥
 ततस्तं पुरुषव्याघ्रं यशस्विनमकल्मषम् । आसीनं स्थण्डिले रामं ददर्श सहसा जनः ॥ ४५ ॥
 विगर्हमाणः कैकेयीं मन्थरासहितामपि । अभिगम्य जनो रामं बाष्पपूर्णमुखोऽभवत् ॥ ४६ ॥
 तान् नरान् बाष्पपूर्णाक्षान् समीक्ष्यथ सुदुःखितान् । पर्यष्वजत धर्मज्ञः पितृवन्मातृवच्च सः ॥ ४७ ॥
 स तत्र काश्चित् परिष्वजे नरान् नराश्च केचित्तु तमभ्यवादयन् ।
 चकार सर्वान् सवयस्यवान्धवान् यथार्हमासाद्य तदा नृपात्मजः ॥ ४८ ॥
 ततः स तेषां रुदतां महात्मनां भुवं च खं चानुविनादयन् स्वनः ।
 गुहा गिरीणां च दिशश्च संततं मृदङ्गघोषप्रतिमो विशृणुवे ॥ ४९ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोध्याकाण्डे त्र्यधिकशततमः सर्गः ॥ १०३ ॥

Chakrawākas, swans and water-fowl, Plavas (a kind of heron), Kāraṇḍavas (a sort of duck) and other (aquatic) birds, male cuckoos and cranes flew utterly confused in various directions. (43) The sky was screened with birds terrified by that sound, while the land was covered with men; (and) both looked most charming on that occasion. (44) All of a sudden people now beheld the illustrious and sinless Śrī Rāma, that tiger among men, sitting on the altar. (45) Approaching Śrī Rāma, the people, who had been reproaching Kaikeyī including Mantharā too, found their (own) face bathed in tears. (46)

Perceiving those men sore distressed with their eyes full of tears, Śrī Rāma, who knew what is right, presently embraced them like their father and mother. (47) (Nay) he embraced some men (who deserved it), while others on that spot hailed him. Approaching them on that occasion, the prince received (them) all including his friends and relations according to the rank of each. (48) Making the earth and the heavens as well as the mountain caves and the quarters incessantly resound, the aforesaid cry of those wailing high-souled men was continuously heard far and wide like the sound of a clay tomtom. (49)

Thus ends Canto One hundred and three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

चतुर्थशततमः सर्गः

Canto CIV

Accompanied by Kausalyā and others, Sage Vasiṣṭha proceeds to the hermitage of Śrī Rāma. Showing to her co-wives the lumps of the pulp of the Ingudi fruit offered to the spirit of his deceased father by Śrī Rāma on blades of Kuśa grass placed with their ends pointing to the south along the bank of the Mandākinī on the way, Kausalyā grieves for her deceased husband. Reaching the hermitage, Kausalyā and others see the two brothers (Śrī Rāma and Lakṣmaṇa) fall at their feet. Kausalyā bewails the lot of Sītā when the latter falls at her feet. Bowing down at the feet of his preceptor, Śrī Rāma takes his seat. Accompanied by the counsellors, Bharata too sits near by.

वसिष्ठः पुरतः कृत्वा दारान् दशरथस्य च । अभिचक्राम तं देशं रामदर्शनतर्पितः ॥ १ ॥
 राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीं प्रति । ददृशुस्तत्र तत् तीर्थं रामलक्ष्मणसेवितम् ॥ २ ॥
 कौसल्या बाष्पपूर्णेन मुखेन परिशुष्यता । सुमित्रामब्रवीद् दीनां याश्चान्या राजयोषितः ॥ ३ ॥
 इदं तेषामनाथानां क्लिष्टमक्लिष्टकर्मणाम् । वने प्राक्कलनं तीर्थं ये ते निर्विषयीकृताः ॥ ४ ॥
 इतः सुमित्रे पुत्रस्ते सदा जलमतन्द्रितः । स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात् ॥ ५ ॥
 जघन्यमपि ते पुत्रः कृतवान् न तु गर्हितः । भ्रातुर्यदर्थरहितं सर्वं तद् गर्हितं गुणैः ॥ ६ ॥
 अत्रायमपि ते पुत्रः क्लेशानामतथोचितः । नीचानर्थममाचारं सज्जं कर्म प्रमुञ्चतु ॥ ७ ॥
 दक्षिणाग्रेषु दर्भेषु सा ददर्श महीतले । पितुरिङ्गुदिपिण्याकं न्यस्तमायतलोचना ॥ ८ ॥

Placing the widows of King Daśaratha in the forefront, Vasiṣṭha, who was feeling athirst for the sight of Śrī Rāma, proceeded to that region (where Śrī Rāma was sojourning). (1) Making their way with slow paces towards the river Mandākinī the dowager queens saw there a descent (suitable for bathing etc.) to the river resorted to by Śrī Rāma and Lakṣmaṇa. (2) With a withering face bathed in tears, Kausalyā spoke (as follows) to the afflicted Sumitrā and the other queens that were present there:—(3) "Here is the descent selected for the first time by those fatherless children, who

have been expelled from their kingdom and who are (now) living a hard life in the forest, though unwearied in action." (4) Along this route, O Sumitrā, does your (elder) son (Lakṣmaṇa) ever unweariedly fetch water himself for the sake of my son (his elder brother). (5) Your son has not been subjected to (any) reproach, even though he has done menial service (to his elder brother). All that which is devoid of use to one's (elder) brother (who is held to be on a par with one's father) is censured by men possessed of noble qualities. (6) Let this son of yours too, who is undeserving of the

hardships which are being experienced by him, totally give up the work in hand whose execution is painful and fit for menials (now that his elder brother is soon returning to Ayodhya) " (7) The large-eyed Kausalyā (presently) saw

the crushed pulp of Ingudi fruits placed (by Śrī Rāma) on blades of Kuśa grass spread on the earth's surface with their ends pointing to the south as an offering intended for (the gratification of) his (deceased) father. (8)

तं भूमौ पितुरातेन न्यस्तं रामेण वीक्ष्य सा । उवाच देवी कौसल्या सर्वा दशरथस्त्रियः ॥ ९ ॥
इदमिध्वाकुनाथस्य राघवस्य महात्मनः । राघवेण पितुर्दत्तं पश्यतेतद् यथाविधि ॥ १० ॥
तस्य देवसमानस्य पार्थिवस्य महात्मनः । नैतदौपयिकं मन्ये भुक्तभोगस्य भोजनम् ॥ ११ ॥
चतुरन्तां महीं भुक्त्वा महेन्द्रसदृशो भुवि । कथमिह्नुदिपिण्याकं स भुङ्क्ते वसुधाधिवः ॥ १२ ॥
अतो दुःखतरं लोके न किञ्चित् प्रतिभाति मे । यत्र रामः पितुर्दत्तादिह्नुदीक्षोदमुद्विमान् ॥ १३ ॥
रामेणेह्नुदिपिण्याकं पितुर्दत्तं समीक्ष्य मे । कथं दुःखेन हृदयं न स्फोटति सहस्रधा ॥ १४ ॥
श्रुतिस्तु स्वत्विगं सत्या लौकिकी प्रतिभाति मे । यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥ १५ ॥
एवमार्ता सपत्न्यस्ता जम्बुगन्धर्वस्य तां तदा । ददृशुश्चाश्रमे रामं स्वर्गच्युतमिवामरम् ॥ १६ ॥

Observing the said pulp placed on the ground by the afflicted Śrī Rāma for (the gratification of) his (deceased) father, the aforesaid Queen Kausalyā spoke (as follows) to all the (other) consorts of King Daśaratha:—(9) "Behold here this offering made in accordance with the scriptural ordinance by Rāma (a scion of Raghu) for (the gratification of) his high-souled father, (the late) King Daśaratha (also a scion of Raghu), the lord of the Ikṣvākus. (10) I do not consider this food (viz. the pulp of the Ingudi-fruit) to be fit for (the consumption of) that high-souled monarch, who vied with gods and had enjoyed (all) the luxuries (of life). (11) Having ruled over the globe bounded by the four oceans, how will the emperor, who was a compeer on earth of the great Indra, be able to partake of the crushed pulp of Ingudi

fruits ? (12) Nothing in the world appears more painful to me than the occasion when Rāma, who is full of riches (of every description) should (feel constrained to) offer the crushed pulp of Ingudi fruits to (the spirit of) his (deceased) father. (13) Why does my heart not get split into a thousand fragments through agony perceiving the crushed pulp of Ingudi fruits offered by Rāma to (the spirit of) his (deceased) father ?" (14) "The popular saying that the deities of a man partake of the same food on which a man subsists appears undoubtedly true to us." (15) Comforting the afflicted Kausalyā in the foregoing words on that occasion, her aforesaid co-wives departed (with Kausalyā) and beheld Śrī Rāma seated in his hermitage like an immortal fallen from heaven. (16)

तं भोगैः सम्परित्यक्तं रामं सम्प्रेक्ष्य मातरः । आर्ता मुमुचुरश्रूणि सस्वरं शोककर्षिताः ॥ १७ ॥
तामां रामः समुत्थाय जग्राह चरणाभुजान् । मातृणां मनुजव्याघ्रः सर्वासां सत्यसंगरः ॥ १८ ॥
ताः पाणिभिः मुखस्पर्शैर्भद्रङ्कुलितलैः शुभैः । प्रममार्जु रजः पृष्ठाद् रामस्यावतलोचनाः ॥ १९ ॥
सौमित्रिण्यपि ताः सर्वा मातृः सम्प्रेक्ष्य दुःखितः । अभ्यवादयदासक्तं शनैः रामादनन्तरम् ॥ २० ॥
यथा रामे तथा तस्मिन् सर्वा ववृतिरे स्त्रियः । वृत्तिं दशरथाज्जाते लक्ष्मणे शुभलक्षणे ॥ २१ ॥
सीतापि चरणांस्तासामुपसंगृह्य दुःखिता । श्वश्रूणामश्रुपूर्णाक्षी सम्भूवाग्रतः स्थिता ॥ २२ ॥
तां परिष्वज्य दुःखार्ता माता दुहितरं यथा । वनवासकृतां दीनां कौसल्या वाक्यमब्रवीत् ॥ २३ ॥

वैदेहराजन्यसुता स्नुषा दशरथस्य च । रामपत्नी कथं दुःखं सम्प्राप्ता विजने बने ॥ २४ ॥
 पद्ममातपसंतप्तं परिक्लिष्टमिवोत्पलम् । काञ्चनं रजसा ध्वस्तं क्लिष्टं चन्द्रमिवाम्बुदैः ॥ २५ ॥
 मुखं ते प्रेक्ष्य मां शोको दहत्यग्निरिवाश्रयम् । भृशं मनसि वैदेहि व्यसनारणिसम्भवः ॥ २६ ॥

Distressed to observe the celebrated Śrī Rāma shorn of all luxuries, his mothers wept loudly, emaciated as they were through grief. (17) Duly rising (from his seat), Śrī Rāma, a (veritable) tiger among men, who was true to his promise, clasped the lotus-like feet of all his aforesaid mothers. (18) With their lovely hands, which were delightful to the touch and the base of whose fingers was (exceptionally) soft, those large-eyed ladies wiped the dust off Śrī Rāma's back. (19) Distressed to perceive all the aforesaid mothers, Lakṣmaṇa (son of Sumitrā) too fondly greeted them immediately after Śrī Rāma. (20) All the ladies behaved towards the celebrated Lakṣmaṇa, sprung from (the loins of) Daśaratha, who was endowed with auspicious bodily marks, in the same way as they did towards Śrī Rāma. (21) Holding firmly the feet of

the said mothers-in-law, Sitā too stood agonized before them with her eyes full of tears. (22) Embracing her as a mother would embrace her (own) daughter, the sorrow-stricken Kausalyā spoke as follows to Sitā, who looked withered through exile in the forest:— (23) "I wonder how the consort of Rāma, daughter of Janaka (a royal personage of the Videha clan) and daughter-in-law of (Emperor) Daśaratha, has undergone suffering in a lonely forest. (24) The fire of grief produced by the firewood of adversity and existing in my mind, O princess of the Videha kingdom, burns me to the core even as (the element of) fire consumes the very substance that sustains it, when I gaze on your countenance resembling a lotus scorched by the sun, a crushed lily, gold soiled with dust and the moon obscured by clouds." (25-26)

ब्रुवन्त्यामेवमार्तायां जनन्यां भरताग्रजः । पादावासाद्य जग्राह वसिष्ठस्य च राघवः ॥ २७ ॥
 पुरोहितस्याग्निसमस्य तस्य वै बृहस्पतेरिन्द्र इवामराधिपः ।
 प्रगृह्य पादौ सुसमृद्धतेजसः सहैव तेनोपविवेश राघवः ॥ २८ ॥
 ततो जघन्यं स हितैः स्वमन्त्रिभिः पुरप्रधानैश्च तथैव सैनिकैः ।
 जनेन धर्मज्ञतमेन धर्मवानुपोपविष्टो भरतस्तदाग्रजम् ॥ २९ ॥
 उपोपविष्टस्तु तदातिवीर्यवांस्तपस्विवेषेण समीक्ष्य राघवम् ।
 श्रिया ज्वलन्तं भरतः कृताञ्जलिर्यथा महेन्द्रः प्रयतः प्रजापतिम् ॥ ३० ॥
 किमेव वाक्यं भरतोऽद्य राघवं प्रणम्य सत्कृत्य च साधु वक्ष्यति ।
 इतीव तस्यार्यजनस्य तत्त्वतो बभूव कौतूहलमुत्तमं तदा ॥ ३१ ॥
 स राघवः सत्यधृतिश्च लक्ष्मणो महानुभावो भरतश्च धार्मिकः ।
 वृताः सुहृद्भिश्च विरेजिरेऽध्वरे यथा सदस्यैः सहितान्नयोऽग्नयः ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे चतुसधिकशततमः सर्गः ॥ १०४ ॥

Reaching the feet of Vasiṣṭha, while his distressed mother was speaking as aforesaid, Śrī Rāma (a scion of Raghu), the elder brother of Bharata, clasped them. (27) Holding the feet of the said priest,—who was possessed of very great splendour and resembled

the fire-god,—even as Indra (the ruler of gods) would clasp the feet of Bṛhaspati (the preceptor of gods), Śrī Rāma (a scion of Raghu) took his seat with Vasiṣṭha himself. (28) Thereupon along with his friends, counsellors and the foremost of citizens

as well as with the troops and men who knew best what is right the celebrated Bharata, who was full of piety, sat down on that occasion close to his elder brother (Śrī Rāma) at his back. (29) Perceiving Śrī Rāma (a scion of Raghu) blazing with glory in the garb of an ascetic, Bharata, for his part, (who) was seated close by at that time and was exceedingly powerful, joined his palms in the same way as the mighty Indra submissively would before Brahmā (the lord of created beings). (30) A great curiosity really arose at that moment in the mind of those

worthies (assembled there) as to what submission yonder Bharata would now politely make after bowing low and paying his homage to Śrī Rāma (a scion of Raghu) that day. (31) Nay, surrounded by their near and dear ones, the celebrated Rāma (a scion of Raghu), who was firmly devoted to truthfulness, and the noble-minded Lakṣmaṇa and the pious Bharata shone brightly on the sacrificial ground like the three sacrificial fires (known by the names of Gārhapatya, Āhavanīya and Dakṣiṇā) accompanied by the superintending priests. (32)

Thus ends Canto One hundred and four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Bharata implores Śrī Rāma to oblige him by accepting the throne of Ayodhya being offered by him to Śrī Rāma with the concurrence of Kaikeyī, even though bestowed on him by their deceased father.

Consoling Bharata, who held himself responsible for Śrī Rāma's exile to the forest and was languishing with sorrow on that score, Śrī Rāma, however, tries to pacify him in various ways and urges him to shoulder the burden of rulership.

ततः पुरुषभिहानां वृत्तानां तैः सुहृद्गणैः । शोचतामेव रजनी दुःखेन व्यत्यवर्तत ॥ १ ॥
 रजन्यां सुप्रभातायां आतरस्ते सुहृद्वृत्ताः । मन्दाकिन्यां हुतं जप्यं कृत्वा राममुपागमन् ॥ २ ॥
 तूष्णीं ते समुपासीना न कश्चित् किञ्चिदब्रवीत् । भरतस्तु सुहृन्मध्ये रामं वचनमब्रवीत् ॥ ३ ॥
 सान्त्विता मामिका माता दत्तं राज्यमिदं मम । तद् ददामि तवैवाहं शुङ्क्ष्व राज्यमकण्टकम् ॥ ४ ॥
 महतेवाम्बुवेगेन भिन्नः सेतुर्जलागमे । दुरावरं त्वदन्येन राज्यवण्डमिदं महत् ॥ ५ ॥
 गतिं खर इवाश्वस्य तार्क्ष्यस्येव पतत्रिणः । अनुगन्तुं न शक्तिर्मे गतिं तव महीपते ॥ ६ ॥
 सुजीवं नित्यशस्तस्य यः परैरुपजीव्यते । राम तेन तु दुर्जीवं यः परानुपजीवति ॥ ७ ॥

The night subsequently passed away in sorrow in the case of the (said) tigers among men, accompanied by those near and dear ones, while the former were grieving. (1) Having

offered oblations into the sacred fire and muttered their prayers on the bank of the Mandākinī, when the night had been vividly relieved by dawn, the aforesaid brothers, accompanied by

their near and dear ones, sought the presence of Śrī Rāma. (2) They (all) sat down mute, none spoke anything. Bharata for his part made the following submission to Śrī Rāma in the midst of his near and dear ones:—(3) "My mother (Kaikeyī) has been consoled (by you) and this kingdom (of Ayodhya) bestowed on me. I (hereby) return it to your own self. (Please) enjoy it without impediment. (4) (Just) as a dam breached by a mighty onrush of water during the rains cannot be easily repaired, this

large state (of Ayodhya) cannot be easily held in one's grip by anyone other than you. (5) The power to emulate your ruling capacity does not lie in me, O ruler of the globe, any more than the power to emulate the gait of a horse in a donkey and the flight of Garuḍa (the carrier of Lord Viṣṇu) in a (common) bird. (6) Know his life to be blessed from day to day, who is depended upon by others. Life is, however, dragged on with hardship by him who depends for his life upon others, O Rāma ! (7)

यथा तु रोपितो वृक्षः पुरुषेण विवर्धितः । ह्रस्वेन दुःखरोहो रुढस्कन्धो महाद्रुमः ॥ ८ ॥
स यदा पुष्पितो भूत्वा फलानि न विदर्शयेत् । स तां नानुभवेत् प्रीतिं यस्य हेतोः प्ररोपितः ॥ ९ ॥
एषोपमा महाबाहो तदर्थं वेत्तुमर्हसि । यत्र त्वमस्मान् वृषभो भर्ता भूत्वा न शधि हि ॥ १० ॥
श्रेणयस्त्वां महाराज पश्यन्त्वग्राश्च सर्वशः । प्रतपन्तमिवादित्यं राज्यस्थितमरिंदमम् ॥ ११ ॥
तथानुयाने काकुत्स्थ मत्ता नर्दन्तु कुञ्जराः । अन्तःपुरगता नार्यो नन्दन्तु सुसमाहिताः ॥ १२ ॥

"For example a tree planted and nurtured by a man develops (in course of time) into a mighty tree with a stout trunk hard to scale for a dwarf. (8) But when, though laden with flowers, it does not bear fruits, the man does not experience the same delight which he expected from it due to his failure to reach the consummation for which it was planted with effort. (9) This is (only) an analogy, O mighty-armed brother: be pleased to make out its meaning, since you, our supreme

master, do not (care to) instruct us, your servants, on this occasion (when it behoves you to protect us). (10) Let the guilds of traders (of every class) and their leaders behold you, the subduer of enemies, seated on the throne like the sun blazing on all sides, O great king ! (11) Likewise let the elephants in rat trumpet in the course of your return journey (to Ayodhya) and let the ladies living in the (royal) gynaeceum, fully collected in mind, rejoice (to see you returned)". (12)

तस्य साध्वनुमन्यन्त नागरा विविधा जनाः । भरतस्य वचः श्रुत्वा रामं प्रत्यनुयाचतः ॥ १३ ॥
तमेवं दुःखितं प्रेक्ष्य विलपन्तं यशस्विनम् । रामः कृतात्मा भरतं समाश्वासयदात्मवान् ॥ १४ ॥
नात्मनः कामकारो हि पुरुषोऽयमनीश्वरः । इतश्चेतरतश्चैनं कृतान्तः परिकर्षति ॥ १५ ॥
सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः । संयोगा विप्रयोगान्ता मरणान्तं च जीवितम् ॥ १६ ॥
यथा फलानां पक्कानां नान्यत्र पतनाद् भयम् । एवं नरस्य जातस्य नान्यत्र मरणाद् भयम् ॥ १७ ॥
यथाऽऽगारं दृढस्थूलं जीर्णं भूत्वोपसीदति । तथावपीदन्ति नरा जरामृत्युवशंगताः ॥ १८ ॥

Hearing the submission of the celebrated Bharata, supplicating (as aforesaid) Śrī Rāma, the citizens of every class (assembled at Chitrakoot) acclaimed it in the words "Well said !" (13) Perceiving the said illustrious

Bharata wailing as above, afflicted as he was, Śrī Rāma, who was self-possessed and self-disciplined comforted him (in the following words:—) (14) "Freedom of action does not belong to the embodied soul, since this

soul is powerless (unlike God). Providence alone forcibly drags the soul hither and thither. (15) All accumulations end in attenuation; all elevations end in degradation; all unions end in separation; all life has its end in death. (16) As no fear from any quarter other than a

fall awaits ripe fruits, so no fear from any quarter other than death awaits a man come into the world. (17) (Even) as a house (though) supported by stout pillars collapses on getting old, so men fallen into the clutches of old age and death breathe their last. (18)

अत्येति रजनी या तु सा न प्रतिनिवर्तते । यात्येव यमुना पूर्णं समुद्रमुदकार्णवम् ॥ १९ ॥
 अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह । आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः ॥ २० ॥
 आत्मानमनुशोच त्वं किमन्यमनुशोचसि । आयुस्तु हीयते यस्य स्थितस्यास्य गतस्य च ॥ २१ ॥
 सहैव मृत्युर्व्रजति सह मृत्युर्निवर्तते । गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तते ॥ २२ ॥
 गात्रेषु बल्यः प्राप्ताः श्वेताश्चैव शिरोरुहाः । जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ॥ २३ ॥
 नन्दन्त्युदित आदित्ये नन्दन्त्यस्तमितेऽहनि । आत्मनो नाबुध्यन्ते मनुष्या जीवितक्षयम् ॥ २४ ॥

"The night that passes away does not return in any case; the Yamuna (river) meets without fail the all-sufficient ocean, abounding in water. (19) Passing days and nights quickly end the life-span of all living beings in this world, (even) as sunbeams suck up water in summer. (20) Grieve for yourself (alone), why do you grieve for another? In fact, the life-span of each and every creature, whether staying (at home) or departed (for another place), gets shortened (every moment). (21) Death ever

walks with us (when we are walking) and remains seated with us (while we are sitting). (Nay,) having travelled a very long distance (with us) death returns with us (on our return). (22) When folds have appeared on (the skin of) the limbs and the hair have turned grey, by what expedient will a man worn out with age be able to control them? (23) Men rejoice when the sun has risen and (also) rejoice when the day has ended, but do not perceive the ebbing of their life. (24)

दृश्यन्त्यृतुमुखं दृष्ट्वा नवं नवमिवागतम् । ऋतूनां परिवर्तेन प्राणिनां प्राणसंक्षयः ॥ २५ ॥
 यथा काष्ठं च काष्ठं च समेयातां महार्णवे । समेत्य तु व्यपेयातां कालमासाद्य कंचन ॥ २६ ॥
 एवं भार्याश्च पुत्राश्च ज्ञातयश्च वसूनि च । समेत्य व्यवधावन्ति ध्रुवो ह्येषां विनाभवः ॥ २७ ॥
 नात्र कश्चिद् यथामावं प्राणी समतिवर्तते । तेन तस्मिन् न सामर्थ्यं प्रेतस्यास्त्यनुशोचतः ॥ २८ ॥
 यथा हि सार्धं गच्छन्तं ब्रूयात् कश्चित् पथि स्थितः । अहमप्यागमिष्यामि पृष्ठतो भवतामिति ॥ २९ ॥
 एवं पूर्वैर्गतो मार्गः पैतृमितामहैर्ध्रुवः । तमापन्नः कथं शोचेद् यस्य नास्ति व्यतिक्रमः ॥ ३० ॥

"People rejoice to see the approach of a season (say, the vernal season or the monsoon) as though it had appeared for the first time. But (they forget that) with a change of season comes about the (gradual) waning of life of living beings. (25) (Even) as two pieces of drift-wood come together on the surface of an ocean (at a particular

moment of time) and, having come together (in this way), drift apart on reaching a particular moment, so wives and sons as well as relations and riches part company after coming together; for inevitable is their separation. (26-27) No living being in this world can escape its destiny (in the shape of birth and death) when the time comes for

it. Hence the power to avert his own death does not inhere in a man mourning again and again for a dead person. (28) How can he who has got on the inevitable path trodden by his forbears, viz, his father, grandfather and so on, and from which there is

no escape,—(even) as one standing on the roadside would cry to a company of travellers passing by, 'I shall also follow at your heels' (and would forthwith follow them),—mourn (for his parents and other departed relations) ? (29-30)

वयसः पतमानस्य स्रोतसो वानिवर्तिनः । आत्मा मुञ्चे नियोक्तव्यः सुखभाजः प्रजाः स्मृताः ॥ ३१ ॥
धर्मात्मा मुमुक्षुः कृत्स्नैः क्रतुभिश्चातदक्षिणैः । न स शोच्यः पिता तात स्वर्गतः सत्कृतः सताम् ॥ ३२ ॥
स जीर्णमानुषं देहं परित्यज्य पिता हि नः । दैवीमृद्धिमनुप्राप्तो ब्रह्मलोकविहारिणीम् ॥ ३३ ॥
तं तु नैवविधः कश्चित् प्राज्ञः शोचितुमर्हति । त्वद्विधो मद्विधश्चापि श्रुतवान् बुद्धिमत्तरः ॥ ३४ ॥
एते बहुविधाः शोका विलापरुदिते तदा । वर्जनीया हि धीरेण सर्वावस्थासु धीमता ॥ ३५ ॥
स स्वस्थो भव मा शोको यात्वा चावप तां पुरीम् । तथा पित्रा नियुक्तोऽपि वशिना वदतां वर ॥ ३६ ॥

"Foreseeing the (inevitable) end of one's ebbing life, which does not return any more than a stream, one's own self should be employed in a pursuit leading to blessedness; (for) living beings are declared as pursuing happiness. (31) Our celebrated father, whose mind was given to piety, who was respected (even) by the righteous and who has attained heaven through all kinds of sacrificial performances of a highly blessed character with handsome fees to the priests officiating at them, is not to be grieved for (in any way), my darling ! (32) Having shed his worn-out human frame, our father has surely attained celestial wealth (in the

form of an ethereal body etc.), which enables him to sport (even) in the realm of Brahmā (the highest heaven). (33) No highly wise, learned and exceptionally clever man such as you and I are, ought to grieve (for the emperor). (34) These manifold griefs as well as wailing and weeping should in that case undoubtedly be given up under all circumstances by a resolute man possessed of wisdom. (35) As such be at ease, let not grief overpower you. And, returning (home), dwell in that city (of Ayodhya). So have you been enjoined by father, a master of his will, O jewel among the eloquent ! (36)

यत्राहमपि तेनैव नियुक्तः पुण्यकर्मणा । तत्रैवाहं करिष्यामि पितुरार्यस्य शासनम् ॥ ३७ ॥
न मया शासनं तस्य त्यक्तुं न्याय्यमस्मिन् । स त्वया हि सदा मान्यः स वै बन्धुः स नः पिता ॥ ३८ ॥
तद् वचः पितुरेवाहं सम्मतं धर्मचारिणाम् । कर्मणा प्राकयिष्यामि वनवासेन राघव ॥ ३९ ॥
धार्मिकेणानृशंसेन नरेण गुरुवर्तिना । भवितव्यं नरव्याघ्र परलोकं जिगीषता ॥ ४० ॥
आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ । निशाम्य तु शुभं वृत्तं पितुर्दशरथस्य नः ॥ ४१ ॥
इत्येवमुक्त्वा वचनं महात्मा पितुर्निर्देशप्रतिपालनार्थम् ।
यवीयसं भ्रातरमर्थवच्च प्रभुर्मुहूर्ताद् विराम रामः ॥ ४२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोद्ध्याकाण्डे पञ्चाधिकशततमः सर्गः ॥ १०५ ॥

"I (too) shall do the bidding of our noble father (continuing) in that very place where I have been enjoined to

stay by that emperor of virtuous deeds. (37) It is not justifiable on my part to flout his command, O subduer

of foes ! He ever deserved to be honoured even by you, since he was our friend, he was our (very) father. (38) Through my action in the shape of sojourning in the forest, O scion of Raghu, I shall obey that very command of my father, which is thought highly of by those practising virtue. (39) A pious man seeking to conquer the other world, O tiger among men, ought to be kind-hearted and obedient to his elders (father

and others). (40) Keeping in view the virtuous conduct of our father, King Daśaratha, O jewel among men, direct your thoughts only towards the welfare (in the other world) of your spirit in consonance with your (pious) nature." (41) Having tendered to his younger brother (Bharata) in about an hour, the aforesaid significant advice urging him to carry out the behests of their father, the high-souled and almighty Śrī Rāma became silent. (42)

Thus ends Canto One hundred and five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic.

पडधिकशततमः सर्गः

Canto CVI

Imploring Śrī Rāma with cogent reasons to accept the throne of Ayodhya, Bharata takes a vow not to return to Ayodhya but to continue in the forest in case Śrī Rāma did not grant his prayer. Mother Kausalyā and others too join Bharata and urge Śrī Rāma to grant his request when they find Śrī Rāma lukewarm in the matter and insistent on implementing the words of their deceased father.

एवमुक्त्वा तु विरते रामं वचनमर्थवत् । ततो मन्दाकिनीतीरे रामं प्रकृतिवत्सलम् ॥ १ ॥
 उवाच भरतश्चित्रं धार्मिको धार्मिकं वचः । को हि स्यादीदृशो लोके यादृशस्त्वमरिंदम ॥ २ ॥
 न त्वां प्रव्यथयेद् दुःखं प्रीतिर्वा न प्रहर्षयत् । सम्मतश्चापि वृद्धानां तांश्च पृच्छसि संशयान् ॥ ३ ॥
 यथा मृतस्तथा जीवन् यथायति तथा सति । यस्यैष बुद्धिलाभः स्यात् परितप्येत केन सः ॥ ४ ॥
 परावरजो यश्च स्याद् यथा त्वं मनुजाधिप । स एव व्यसनं प्राप्य न विषीदितुमर्हति ॥ ५ ॥
 अमरोपमसत्त्वस्त्वं महात्मा सत्यसंगरः । सर्वज्ञः सर्वदर्शी च बुद्धिमांश्चापि राघव ॥ ६ ॥
 न त्वामेवंगुणैर्युक्तं प्रभवाभवकोविदम् । अविप्रह्वयनं दुःखमासादयितुमर्हति ॥ ७ ॥

When Śrī Rāma became silent after making a significant speech as aforesaid, the pious Bharata for his part now addressed to Śrī Rāma, who was (so) fond of his people, the following agreeable and righteous submission on the bank of the Mandākinī:—"Indeed who can there be in this world such as you are, O tamer of foes ? (1-2)

Neither can sorrow torment you nor can joy exhilarate you. Though highly thought of by the elders, you nevertheless refer your doubts to them. (3) Wherefore should he grieve, he who has developed an attitude of mind by virtue of which, though living, he is as good as dead (to the world) and which makes him as indifferent to

the existent as to the non-existent ? (4) He who knows the Self as well as the non-self as you do, O ruler of men, ought not to feel dejected even on meeting with adversity. (5) Possessed of valour comparing with that of gods, and endowed with great fortitude, you

are true to your promise, all-knowing, all-seeing and wise too, O scion of Raghu ! (6) (Even) affliction which is most unbearable (for us) ought not to assail you, endowed (as you are) with such virtues and conversant with the origin and end of living beings. (7)

प्रोषिते मयि यत् पापं मात्रा मत्कारणात् कृतम् । शुद्ध्या तदनिष्टं मे प्रसीदतु भवान् मम ॥ ८ ॥
धर्मबन्धेन बद्धोऽस्मि तेनेमां नेह मातरम् । हन्मि तीव्रेण दण्डेन दण्डार्ही पापकारिणीम् ॥ ९ ॥
कथं दशरथाजातः शुभाभिजनकर्मणः । जानन् धर्ममधर्मं च कुर्यात् कर्म जुगुप्सितम् ॥ १० ॥
गुरुः क्रियावान् वृद्धश्च राजा प्रेतः पितेति च । तातं न परिगृहेऽहं दैवतं चेति संसदि ॥ ११ ॥
को हि धर्मार्थयोर्हीनमीदृशं कर्म कित्विषम् । स्त्रियः प्रियचिकीर्षुः सन् कुर्याद् धर्मज्ञ धर्मवित् ॥ १२ ॥
अन्तर्काले हि भूतानि मुह्यन्तीति पुरा श्रुतिः । राजैवं कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता ॥ १३ ॥
साध्वर्थमभिदधाय क्रोधान्मोहाच्च साहवात् । तावस्य यदतिक्रान्तं प्रत्याहरतु तद् भवान् ॥ १४ ॥

"The sinful deed (in the shape of bringing about your exile) which was perpetrated by my mean mother for my sake when I was away was not to my liking. (Therefore) be gracious to me. (8) I am bound by fetters of morality (which forbids a warrior to lay his finger upon a woman); hence I do not kill on the spot with a severe punishment my mother of sinful deeds, who is deserving of punishment. (9) How can I, sprung (as I am) from (the loins of) Daśaratha of noble birth and deeds, and knowing (as I do) right and wrong, perpetrate an odious act (like killing my own mother) ? (10) I do not (wish to) denounce papa in an (open) assembly because he had (a number of) sacrificial performances to his credit,

was aged and worthy of respect, has joined the majority and was my father and a deity to me. (11) Indeed what man who knows the principles of morality would perpetrate such a sinful act, unproductive of religious merit and (worldly) prosperity, with intent to please a woman, O knower of what is right ? (12) There is an old adage saying that living beings invariably get infatuated at the hour of death. That saying has been illustrated to the world by the king while acting as he has done. (13) Keeping in mind a noble purpose, nullify the transgression that has been committed by father for fear of wrath (of Kaikeyī) or through infatuation and precipitance. (14)

पितुर्हि समतिक्रान्तं पुत्रो यः साधु मन्यते । तदपत्यं मतं लोके विपरीतमतोऽन्यथा ॥ १५ ॥
तदपत्यं भवानस्तु मा भवान् दुष्कृतं पितुः । अति यत् तत् कृतं कर्म लोके धीरविगर्हितम् ॥ १६ ॥
कैकेयी मां च तातं च सुहृदो बान्धवांश्च नः । पौरजानमदान् सर्वोच्चातुं सर्वमिदं भवान् ॥ १७ ॥
क चारण्यं क च क्षात्रं क जटाः क च पालनम् । ईदृशं व्याहतं कर्म न भवान् कर्तुमर्हति ॥ १८ ॥
एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम् । येन शक्यं महाप्राज्ञ प्रजानां परिपालनम् ॥ १९ ॥
कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम् । आयतिस्थं चरेद् धर्मं क्षत्रबन्धुरनिश्चितम् ॥ २० ॥
अथ क्लेशजमेव त्वं धर्मं चरितुमिच्छसि । धर्मेण चतुरो वर्णान् पालयन् क्लेशमाप्नुहि ॥ २१ ॥

"A son who mends the arrant transgression of his father is accounted a son (in the real acceptance of the term*) in the world; he who acts otherwise than this is (quite) the reverse (of a son). (15) Therefore be you a (true) son; do not countenance the sinful act of our father (by implementing his word). The act which has been perpetrated by him is in contravention of (all principles of) morality and is (therefore) utterly condemned in the world by the wise. (16) Be pleased to grant all this (prayer of mine) in order to save Kaikeyī, myself, father, nay, our friends and relations as well as all the citizens and people of the country-side. (17) What congruity is there between forest life (on the one hand) and the duty of a Kṣatriya (on the other), between (wearing) matted

locks (on one's head) and protection of the people? You ought not to perpetrate such an incongruous act (as may stand in the way of your discharging the duty of a Kṣatriya, viz, protection of the people). (18) Indeed it is the foremost duty of a Kṣatriya to get himself consecrated as a king, through which (act alone) it is possible to protect the people, O highly enlightened brother! (19) Nay, neglecting a duty yielding visible joy, what Kṣatriya esteemed by his race would practise a virtue which is of doubtful result, which does not promise happiness, which brings its reward in a future state (only) and which is undefined? (20) If you desire to pursue a virtue following from hardship alone, undergo suffering while protecting the four divisions of society by recourse to righteousness. (21)

चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमुत्तमम् । आदुर्धर्मज्ञ धर्मज्ञास्तं कथं त्यक्तुमिच्छसि ॥ २२ ॥
 श्रुतेन बालः स्थानेन जन्मना भवतो ह्यहम् । न कथं पालयिष्यामि भूमिं भवति तिष्ठति ॥ २३ ॥
 हीनबुद्धिगुणो बालो हीनस्थानेन चाप्यहम् । भवता च विनाभूतो न वर्तयितुमुत्सहे ॥ २४ ॥
 इदं निखिलमप्यग्र्यं राज्यं पित्र्यमकण्टकम् । अनुशाधि स्वधर्मेण धर्मज्ञ सह बान्धवैः ॥ २५ ॥
 इहैव त्वामिपिञ्चन्तु सर्वाः प्रकृतयः सह । ऋत्विजः सवसिष्ठाश्च मन्त्रविन्मन्त्रकोविदाः ॥ २६ ॥
 अभिषिक्तस्त्वमस्माभिरयोध्यां पालने व्रज । विजित्य तरसा लोकान् मरुद्भिरिव वासवः ॥ २७ ॥
 ऋणानि त्रीण्यपाकुर्वन् दुर्हृदः साधु निर्दहन् । सुहृदस्तर्पयन् कामैस्त्वमेवात्रानुशाधि माम् ॥ २८ ॥

"The knowers of what is right definitely declare the life of a householder to be the noblest and best of (all) the four stages of life (inasmuch as it is depended upon by all others); how (then) do you seek to abandon it, O knower of (the principles of) righteousness? (22) I am decidedly junior to you in point of learning, rank and date of birth. As such how shall I (be able to) rule over the earth when you are present? (23) A (mere) child (as I am), of poor understanding and

virtues, and also placed in an inferior position (as compared with you), I cannot even live without you (much less rule over the people). (24) O knower of what is right, rule with your kinsmen over the whole of this foremost ancestral kingdom without opposition according to the code of conduct prescribed for you. (25) Let all the ministers as well as the priests including Vasiṣṭha, well-versed in sacred formulas, conjointly consecrate you (as the king of Ayodhya) on this very spot, O knower of

* The word 'अपत्यम्' (offspring) has been etymologically explained as meaning one who prevents his father from falling down into the depth of hell ('पितुरपतनात्').

sacred texts ! (26) Consecrated by us as Indra by Maruts (the wind-gods) and having conquered the worlds by dint of your might, march you (back) to Ayodhya in order to rule over it. (27) Discharging the three obligations (you owe to

gods, Rsis and manes severally by offering oblations, studying the Vedas and procreating children), completely destroying the foes and gratifying your near and dear ones through their desired objects, instruct you me at Ayodhya itself. (28)

अद्यार्थं मुदिताः सन्तु सुहृदस्तेऽभिप्रेक्षणे । अद्य भीताः पलायन्तु दुष्प्रदास्ते दिशो दश ॥ २९ ॥
 आक्रोशं मम मातुश्च प्रमृज्य पुरुषर्षभ । अद्य तत्रभवन्तं च पितरं रक्ष कित्विषात् ॥ ३० ॥
 शिरसा त्वाभियाचेऽहं कुरुष्व करुणां मयि । बान्धवेषु च सर्वेषु भूतेष्विव महेश्वरः ॥ ३१ ॥
 अथवा वृष्टतः कृत्वा वनमेव भवानितः । गमिष्यति गमिष्यामि भवता सार्धमप्यहम् ॥ ३२ ॥
 तथाभिगमो भरतेन ताम्यना प्रसाद्यमानः शिरसा महीपतिः ।
 न चैव चक्रे गमनाय सत्त्ववान् मतिं पितुस्तद्वचने प्रतिष्ठितः ॥ ३३ ॥
 तदद्भुतं स्थैर्यमवेक्ष्य गद्यं मम जनां हर्षमवाप दुःखितः ।
 न बाल्ययोध्यामिति दुःखितोऽभवत् स्थिरप्रतिज्ञत्वमवेक्ष्य हर्षितः ॥ ३४ ॥
 तमृत्विजो नैगमयूथवहभास्तथा विमंशाश्रुकलाश्च मातरः ।
 तथा ब्रुवाणं भरतं प्रतुष्टुः प्रणम्य रामं च ययाचिरे सह ॥ ३५ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षडधिकशततमः सर्गः ॥ १०६ ॥

"Let those who are friendly (to you) feel rejoiced today on your consecration (as the king of Ayodhya), O noble brother ! Let those who are inclined to cause pain to you run frightened in every direction today. (29) Wiping off the obloquy attaching to me as well as to my mother, O jewel among men, save our esteemed father as well from remorse today. (30) I implore you with my head bent low : (pray) take pity on me as well as on all your kinsfolk (even) as Lord Śiva (the Supreme Deity) does on (all) created beings. (31) Else if, setting aside my request, you proceed from this place to a forest alone, I too shall depart with you." (32) (Even) while being propitiated as above with bowed head by Bharata, who was sinking in spirit, the graceful Śrī Rāma (the ruler

of the globe), who had a strong will and clung fast to the word of his father giving consent to his exile, did not feel inclined to proceed (to Ayodhya). (33) Perceiving such wonderful firmness in Śrī Rāma (a scion of Raghu), the people (of Ayodhya) experienced joy and felt disconsolate at the same time. They were distressed to find that he was not going to Ayodhya and felt rejoiced to note his firmness of resolve. (34) The priests, the citizens and the leaders of (different) bodies of men as well as the mothers (of Śrī Rāma and others), who had (all) been rendered senseless (as it were) and had tear-drops in their eyes, complimented Bharata, who was speaking in that strain, and bowing down low to Śrī Rāma, joined Bharata in his supplication (to Śrī Rāma). (35)

Thus ends Canto One hundred and six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

सप्ताधिकशततमः सर्गः

Canto CVII

Sri Rāma tries to impress upon Bharata,—who believed that Daśaratha was prompted by lustful attachment to his mother in making over the kingdom to him,—that Daśaratha was compelled to do so because, in the first place, he had promised to Kaikeyi's father while marrying her that the latter's son alone would succeed to the throne after Daśaratha's death, and secondly he was keen to repay the debt he owed to her for having come to his rescue in his encounter with the demons, and accordingly urges Bharata to assume the rulership of Ayodhya.

पुनरेवं ब्रुवाणं तं भरतं लक्ष्मणाग्रजः । प्रत्युवाच ततः श्रीमाञ्जातिमभ्ये सुसत्कृतः ॥ १ ॥
 उपपन्नमिदं वाक्यं यस्त्वमेवमभाषथाः । जातः पुत्रो दशरथात् कैकेय्यां राजसत्तमात् ॥ २ ॥
 पुरा भ्रातः पिता नः स मातरं ते समुद्रहन् । मातामहे समाश्रौषीद् राज्यशुल्कमनुत्तमम् ॥ ३ ॥
 देवासुरे च संग्रामे जनन्यै तव पार्थिवः । सम्प्रहृष्टो ददौ राजा वरमाराधितः प्रभुः ॥ ४ ॥
 ततः सा सम्प्रतिश्राव्य तव माता यशस्विनी । अयाचत नरश्रेष्ठं द्वौ वरौ वरवर्णिनी ॥ ५ ॥
 तव राज्यं नरव्याघ्र मम प्रव्राजनं तथा । तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरम् ॥ ६ ॥

Thereupon the glorious Śrī Rāma (eldest brother of Lakṣmaṇa), highly respected among his clansmen, replied to the said Bharata, who was speaking again in that strain:—(1) "The assertion that you—a son born of Daśaratha, the foremost of kings, through Kaikeyi—have made just now as above is reasonable. (2) In the past, while marrying Kaikeyi (your mother), O brother, our celebrated father promised to your maternal grandfather the kingdom (of Ayodhya in favour of her issue) as the best price (for the marriage). (3) Nay,

propitiated (by standing him in goodstead) in a conflict between the gods and the demons, and immensely delighted, the powerful king, who held sway over the (entire) globe, granted a boon to your mother. (4) Then, binding him with a solemn oath your aforesaid illustrious mother, who was endowed with an excellent complexion, sought (the following) two boons of Daśaratha (the foremost of men), viz. (1) rulership for you, O tiger among men, and (2) exile for me; and urged thus, the king granted the aforesaid boons to her. (5-6)

तेन पित्राहमप्यत्र नियुक्तः पुरुषर्षभ । चतुर्दश वने वासं वर्षाणि वरदानिकम् ॥ ७ ॥
 सोऽयं वनमिदं प्राप्तो निर्जनं लक्ष्मणान्वितः । सीतया चाप्रतिद्वन्द्वः सत्यवादे स्थितः पितुः ॥ ८ ॥
 भवानपि तथेत्येव पितरं सत्यवादिनम् । कर्तुमर्हसि राजेन्द्र क्षिप्रमेवामिषिञ्चनात् ॥ ९ ॥
 ऋणान्मोक्षय राजानं मत्कृते भरत प्रभुम् । पितरं त्राहि धर्मज्ञ मातरं चाभिनन्दय ॥ १० ॥
 भूयते धीमता तात श्रुतिर्गीता यशस्विना । गयेन यजमानेन गयेष्वेव पितृन् प्रति ॥ ११ ॥

पुत्राग्नौ नरकाद् यस्मात् पितरं त्रायते सुतः । तस्मात् पुत्र इति प्रोक्तः पितृन् यः पाति सर्वतः ॥ १२ ॥
एष्टव्या बहवः पुत्रा गुणवन्तो बहुश्रुताः । तेषां वै समवेतानामपि कश्चिद् गयां व्रजेत् ॥ १३ ॥

I, too, O jewel among men, have been enjoined by our aforesaid father to dwell here in the forest for fourteen years in consequence of the boon (granted by our father to your mother). (7) As such I, who have no rival (in this world) and stand by the veracity of my father, have come to this lonely forest accompanied by Lakṣmaṇa and Sitā. (8) You too, O ruler of kings, ought likewise (as enjoined by our father) to vindicate the truthfulness of your father by getting yourself consecrated (on the throne of Ayodhya) immediately. (9) For my sake, O Bharata, exonerate the powerful king from the debt (he owes to Kaikeyī). Save your father (by redeeming his promise) and delight your mother, O knower of

what is right ! (10) The following utterance, which is held sacred as a Śruti text, is heard to have been addressed to the manes by the wise and illustrious (king named) Gaya (who is believed to have founded the city of Gayā) while performing sacrifices in the territory of Gaya (the region which is now covered by the district of Gayā):—'Since a son delivers his father from the hell named *Putra*, he is designated as *Putra*. (According to another interpretation) a son is he who protects his father in all (possible) ways. (11-12) A number of sons, endowed with virtues and versed in many Śāstras, should be desired so that at least one of them may proceed to Gayā (and perform Śrāddha there). (13)

एवं राजर्षयः सर्वे प्रीता रघुनन्दन । तस्मात् त्राहि नरश्रेष्ठ पितरं नरकात् प्रभो ॥ १४ ॥
अयोध्यां गच्छ भरत प्रकृतीस्वरञ्जय । शत्रुघ्नसहितो वीर सह सर्वैर्द्विजातिभिः ॥ १५ ॥
प्रवेक्ष्ये दण्डकारण्यमहमप्यविलम्बयन् । आभ्यां तु सहितो वीर वैदेह्या लक्ष्मणेन च ॥ १६ ॥
त्वं राजा भरत भव त्वयं नराणां वन्यानामहमपि राजराजमृगाणाम् ।
गच्छ त्वं पुरवरमद्य सम्प्रहृष्टः संहृष्टस्त्वहमपि दण्डकान् प्रवेक्ष्ये ॥ १७ ॥
छायां ते दिनकरभाः प्रवाधमानं वर्षत्रं भरत करोतु मूर्ध्नि शीताम् ।
एतेषामहमपि काननदुमाणां छायां तामतिशयिनीं शनैः श्रयिष्ये ॥ १८ ॥
शत्रुघ्नस्त्वतुल्यमस्ति ते सहायः सौमित्रिर्मम विदितः प्रधानमित्रम् ।
चत्वारस्तनयवरा वयं नरेन्द्रं सत्यस्थं भरत चराम मा विरीद ॥ १९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तविंशततमः सर्गः ॥ १०७ ॥

"So did all royal sages believe, O powerful scion of Raghu ! Therefore, O jewel among men, protect your father from hell. (14) Accompanied by Śatrughna and together with all Brahmans return, O gallant Bharata, to Ayodhya and protect the people. (15) I too, for my part, accompanied by these two, viz. Sitā (a princess of the Videha kingdom) and Lakṣmaṇa, shall enter the Daṇḍaka forest without tarrying (here) any longer. (16) Be you, O

Bharata, the ruler of the people themselves. I too shall be the emperor of wild beasts. Return you, extremely delighted, to Ayodhya (the foremost of cities) this (very) day and I too shall enter the Daṇḍaka forest highly rejoiced. (17) Let the (royal) umbrella, O Bharata, repulsing the rays of the sun, spread a cool shade over your head. I too shall gradually seek that dense shade of these forest trees. (18) Let Śatrughna of peerless wisdom for his

part be your assistant and the well-known Lakṣmaṇa (son of Sumitrā) be to truth. Do not feel dejected." my chief friend Let us, his four (19)

Thus ends Canto One hundred and seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Bharata having been silenced by Śrī Rāma, an eminent sage, Jābālī by name, tries to persuade Śrī Rāma to accept the throne by advocating the theory of the Nāstikas (non-believers) with intent to arouse in him the lust of sovereignty.

आश्वासयन्तं भरतं जाबालिर्ब्राह्मणोत्तमः । उवाच रामं धर्मज्ञं धर्मापेतमिदं वचः ॥ १ ॥
साधु राघव मा भूत् ते बुद्धिरेवं निरर्थिका । प्राकृतस्य नरस्येव ह्यार्यबुद्धेस्तपस्विनः ॥ २ ॥
कः कस्य पुरुषो बन्धुः किमाप्यं कस्य केनचित् । एको हि जायते जन्तुरेक एव विनश्यति ॥ ३ ॥
तस्मान्माता पिता चेति राम सज्जेत यो नरः । उन्मत्त इव स ज्ञेयो नास्ति कश्चिद्दि कस्यचित् ॥ ४ ॥
यथा ग्रामान्तरं गच्छन् नरः कश्चिद् बहिर्वसेत् । उत्सृज्य च तमावासं प्रतिष्ठेतापरेऽहनि ॥ ५ ॥
एवमेव मनुष्याणां पिता माता गृहं वसु । आवासमात्रं काकुत्स्थ सज्जन्ते नात्र सज्जनाः ॥ ६ ॥

To Śrī Rāma, the knower of what is right, (who was) comforting Bharata, Jābālī, a jewel among Brahmans, addressed the following words contrary to (the Vedic) religion:—(1) "You have spoken aright, O scion of Raghu; (but) such a vain resolution, akin to that of an ordinary man, ought not to have been made by you, who are endowed with a noble understanding and given to austerities. (2) No man is the friend of anyone, nor is anything to be gained by anyone through anyone; for alone is a creature born and alone does it perish. (3)

Therefore, the man who feels attached to anyone believing that the latter is his mother or father, O Rāma, should be reckoned on a par with a madman; for none is related to another. (4) As while journeying to another (distant) village a man stays abroad (in the course of his journey) and, leaving that resting place (behind), proceeds (further) the next day, even so to men a father, mother, home and wealth are only a (temporary) shelter, O Rāma (a scion of Kakutstha); the wise do not get attached to these. (5-6)

प्रियं राज्यं समुत्सृज्य स नार्हसि नरोत्तम । आस्थातुं कापथं दुःखं विषमं बहुकण्टकम् ॥ ७ ॥
समृद्धायामयोध्यायामात्मानमभिषेचय । एकवेणीधरा हि त्वा नगरी सम्प्रतीक्षते ॥ ८ ॥
राजभोगाननुभवन् महार्हान् पार्थिवात्मज । विहर त्वमयोध्यायां यथा शक्रस्त्रिविष्टपे ॥ ९ ॥
न ते कश्चिद् दशरथस्त्वं च तस्य न कश्चन । अन्यो राजा त्वमन्यस्तु तस्मात् कुरु यदुच्यते ॥ १० ॥
वीजमात्रं पिता जन्तोः शुक्रं शोणितमेव च । संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत् ॥ ११ ॥
गतः स नृपतिस्तत्र गन्तव्यं यत्र तेन वै । प्रवृत्तिरेषा भूतानां त्वं तु मिथ्या विहन्यसे ॥ १२ ॥

"Relinquishing the kingdom (of Ayodhya) inherited from your father, O jewel among men, you as such ought not to tread the wrong path, which is painful, rugged and bristling with thorns. (7) Get yourself consecrated on the throne of the prosperous Ayodhya; for the city eagerly awaits your return like a widow (who wears a single braid of hair as a sign of mourning and desolation). (8) Enjoying kingly delights of great value, O prince, sport you in Ayodhya as Indra does in heaven. (9) Daśaratha was none to you nor were you related in any way to him. The king was not you, while you

are not the king (Daśaratha); therefore do what is recommended (to you). (10) The father is only an efficient cause of a creature; it is only the sperm and the ovum conjointly retained by a (prospective) mother during the night favourable for conception that constitute the material cause of a human being in this world. (11) The aforesaid king has departed to the destination where he was bound to go (viz, back to the five elements, from which he had sprung up). Such is the natural way of created beings, while you are being harrassed for no purpose. (12)

अर्थधर्मपरा ये ये तांस्ताञ्छोचामि नेतरान् । ते हि दुःखमिह प्राप्य विनाशं प्रेत्य लेभिरे ॥ १३ ॥
अष्टका पितृदेवत्यमित्ययं प्रसूतो जनः । अन्नस्योपद्रवं पश्य मृतो हि किमशिष्यति ॥ १४ ॥
यदि भुक्तमिहान्येन देहमन्यस्य गच्छति । दद्यात् प्रवसतां श्राद्धं न तत् पथ्यशनं भवेत् ॥ १५ ॥
दानसंवनना ह्येते ग्रन्था मेधाविभिः कृताः । यजस्व देहि दीक्षस्व तपस्तप्यस्व संत्यज ॥ १६ ॥
स नास्ति परमित्येतत् कुरु बुद्धिं महामते । प्रत्यक्षं यत् तदातिष्ठ परोक्षं पृष्ठतः कुरु ॥ १७ ॥
सतां बुद्धिं पुरस्कृत्य सर्वलोकनिदर्शिनीम् । राज्यं स त्वं निगृह्णीष्व भरतेन प्रसादितः ॥ १८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाधिकशततमः सर्गः ॥ १०८ ॥

"I bewail (only) those whosoever are devoted to wealth and religious merit, not others (who are devoted to sense-enjoyment alone); for having undergone suffering in this life (for the sake of wealth and religious merit) they have met with extermination (even) after death. (13) People here have taken to Śrāddha and other (allied) rites under the belief that Aṣṭakā, (a Śrāddha performed on the seventh, eighth and ninth days of the dark fortnights of the lunar months of Pausa, Māgha and Phālguna respectively) and other Śrāddhas are calculated to gratify the manes. Look at the (wanton) waste of food (involved in these rites); for what will a dead man eat ? (14) If the food eaten by one man here reaches the body of another (in the other world), one might (as well)

offer Śrāddha to those travelling from home; no provisions for journey should be necessary for them. (15) Enjoining us to worship gods, make gifts get ourselves consecrated for a sacrificial performance, practise austerities and renounce our hearth and home, these books have been written by talented men with a view to exalting charity. (16) Having known this truth, O highly intelligent prince, arrive at the conclusion that there is nothing beyond this (visible) universe. Depend upon that which meets the eye; discard that which is outside the ken of your senses. (17) Respecting the judgment of the wise (who believe that alone which meets the eye to be true),—which serves as an authority for all men,—and propitiated by Bharata, accept you the kingdom." (18)

Thus ends Canto One hundred and eight in the Ayodhyā-Kaṇḍa of the glorious Rāmāyaṇa of Valmiki, the work of a Rṣi and the oldest epic.

नवाधिकशततमः सर्गः

Canto CIX

Jābali explains the reasons for his advocating the theory of Nāstikas to Śrī Rāma, who exposes the hollowness of the ethics propounded by the sage, dubbing it as the very antithesis of Dharma.

जाबालेस्तु वचः श्रुत्वा रामः सत्यपराक्रमः । उवाच परया सूक्त्या बुद्ध्याविप्रतिमन्त्रया ॥ १ ॥
भवान् मे प्रियकामार्थं वचनं यदिहोक्तवान् । अकार्यं कार्यसंकाशमपथ्यं पथ्यसंनिभम् ॥ २ ॥
निर्मर्यादस्तु पुरुषः पाशाचारसमन्वितः । मानं न लभते सत्सु भिन्नचारित्रदर्शनः ॥ ३ ॥
कुलीनमकुलीनं वा वीरं पुरुषमानिनम् । चारित्रमेव व्याख्याति शुचिं वा यदि वाशुचिम् ॥ ४ ॥
अनार्यस्त्वार्यसंस्थानः शौचाद्वीनस्तथा शुचिः । लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव ॥ ५ ॥

Hearing the speech of Jābali, Śrī Rāma, for his part, who was possessed of unfailing prowess, replied (as follows) in the commendable phraseology of the Vedas, armed as he was with a conviction opposed to Jābali's point of view—(1) "The advice that you have tendered on this occasion in order to make available to me the pleasures of sense, which are agreeable (to all), is not (really) worth following, although appearing as such, and is unwholesome, though appearing as wholesome. (2) A man who has transgressed the bounds of propriety and is characterized by a sinful conduct, and who is wedded to a

moral philosophy different from the established ethical doctrines does not get recognition among the wise. (3) Conduct alone proclaims a man to be well-born or otherwise, gallant or only fancying himself to be gallant, honest or dishonest. (4) One following the way of life propounded by you will be ignoble, though appearing as noble, will be accepted as clean, though devoid of cleanliness, would pass for one endowed with auspicious bodily marks, though lacking in such marks, will appear as possessed of an amiable disposition, though ill-mannered. (5)

अधर्मे धर्मवेषेण यद्यहं लोकसंकरम् । अभियस्त्ये शुभं हित्वा क्रियां विधिविवर्जिताम् ॥ ६ ॥
कश्चेतयानः पुरुषः कार्याकार्यविचक्षणः । बहु मन्येत मां लोके दुर्वृत्तं लोकदूषणम् ॥ ७ ॥
कस्य यास्याम्यहं वृत्तं केन वा स्वर्गमाप्नुयाम् । अनया वर्तमानोऽहं वृत्त्या हीनप्रतिज्ञया ॥ ८ ॥
कामवृत्तोऽन्वयं लोकः कृत्स्नः समुपवर्तते । यद्वृत्ताः सन्ति राजानस्तद्वृत्ताः सन्ति हि प्रजाः ॥ ९ ॥
सत्यमेवानुशंसं च राजवृत्तं सनातनम् । तस्मात् सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ॥ १० ॥

"If I embrace unrighteousness, cloaked in the garb of piety and leading to confusion (or mixture) of castes, I should be giving up the virtuous acts and taking to unauthorized action. (6) What sensible man capable of discerning what ought to be done and what ought not to be done would hold me in high esteem in the world, knowing me to be vile

of conduct and a corrupter of the people ? (7) Conducting myself according to the mode of life recommended by you in which my vow (of remaining in exile in woods for fourteen years) has to be abandoned, whose way of life shall I follow (as an ideal) so that I may attain heaven (since you tell me my father was none to me) ? (By following your advice)

I will act according to my own inclination (disregarding the authority of the Śāstras) and, following my example, the whole of this world (too) is likely to turn licentious; for people follow the same way of life as kings

do. (8-9) Truthfulness alone, which is divorced from cruelty, is the eternal way of life prescribed for kings. Therefore, truthfulness is the soul of a kingdom; (nay) the world (itself) is founded on truth. (10)

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे । सत्यवादी हि लोकेऽस्मिन् परं गच्छति चाक्षयम् ॥ ११ ॥
उद्विजन्ते यथा सर्पान्नादनुवृत्तादिनः । धर्मः सत्यगरो लोके मूलं सर्वस्य चोच्यते ॥ १२ ॥
सत्यमेवेश्वरो लोके सत्ये धर्मः सदाऽऽश्रितः । सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम् ॥ १३ ॥
दत्तमिष्टं हुतं चैव तप्तानि च तांसि च । वेदाः सत्यप्रतिज्ञानास्तस्मात् सत्यगरो भवेत् ॥ १४ ॥
एकः पालयते लोकमेकः पालयते कुलम् । मज्जत्येको हि निरय एकः स्वर्गे महीयते ॥ १५ ॥

"The seers of Vedic Mantras as well as gods have respected truthfulness alone. Indeed a veracious man in this world attains the highest realm, which knows no decay. (11) People turn away in fear from a man telling lies in the same way as they do from a serpent. Virtue has its culmination in truthfulness; nay, it is declared to be the root of all. (12) Truth alone is God in the world, piety ever hinges on truth. All have their root in truth; there is no goal higher than truth. (13) Charity,

sacrificial performances, as well as offering oblations into the sacred fire nay, austerities (actually) practised and the Vedas (studied) have their foundation on truth. Hence one should remain devoted to truth. (14) (According to the degree of virtue and sin practised in one's past lives) one rules over the world, another (simply) supports one's race (alone); a third actually sinks into hell, and (yet) another is respected in heaven. (15)

सोऽहं त्रिनिदेशं तु किमर्थं नानुपालये । सत्यप्रतिश्रवः सत्यं सत्येन समवीकृतम् ॥ १६ ॥
नैव लोभान्न मोहाद्वा न चाज्ञानात् तमोऽन्वितः । सेतुं सत्यस्य भेत्यामि गुरोः सत्यप्रतिश्रवः ॥ १७ ॥
अमत्यांधस्य सतश्च ऋष्यास्थिरचेतसः । नैव देवा न मितरः प्रतीच्छन्तीति नः श्रुतम् ॥ १८ ॥
प्रत्यगात्ममिमं धर्मं सत्यं पश्याम्यहं ध्रुवम् । भारः सत्पुरुषैश्चीर्णस्तदर्थमभिनन्द्यते ॥ १९ ॥
क्षात्रं धर्ममहं त्यक्ष्ये ह्यधर्मं धर्मसंहितम् । क्षुद्रैर्नृशैर्लुब्धैश्च सेवितं पापकर्मभिः ॥ २० ॥

"Wherefore, then, shall I, who know all this, not carry out the behest of my father, which was based on truth and solemnized through swearing by truth, true to (my) promise as I am ? (16) Neither from greed (of sovereignty) nor even from infatuation nor again from ignorance shall I, overpowered by obtuseness of understanding, violate the sanctity of my father's pledge (given to nother Kaikeyi), true to my promise (as I am). (17) It has been heard by us that neither gods nor even manes accept the offerings of a man who is not true to his promise, and has (thus) deviated from truth

and is of irresolute mind. (18) I recognize this virtue in the form of truthfulness as binding on all embodied beings and foremost. The burden in the form of matted locks has been made much of by good men; hence it is welcomed (by me). (19) I shall certainly renounce the duty of a Kṣatriya (in the shape of assuming the rulership of Ayodhya in violation of my father's injunction), which consists mostly of unrighteousness, though attended with an iota of virtue and which is followed (generally) by petty, cruel and greedy men and those of sinful deeds. (20)

कायेन कुरुते पापं मनसा सम्प्रधार्य तत् । अनृतं जिहया चाह त्रिविधं कर्म पातकम् ॥ २१ ॥
 भूमिः कीर्तिर्यशो लक्ष्मीः पुरुषं प्रार्थयन्ति हि । सत्यं समनुवर्तन्ते सत्यमेव भजेत् ततः ॥ २२ ॥
 श्रेष्ठं ह्यनार्यमेव स्याद् यद् भवानवधार्य माम् । आह युक्तिकरैर्वाक्यैरिदं भद्रं कुरुष्व ह ॥ २३ ॥
 कथं ह्यहं प्रतिज्ञाय वनवासमिमं गुरोः । भरतस्य करिष्यामि वचो हित्वा गुरोर्वचः ॥ २४ ॥
 स्थिरा मया प्रतिज्ञाता प्रतिज्ञा गुरुसन्निधौ । प्रहृष्टमानसा देवी कैकेयी चाभवत् तदा ॥ २५ ॥

"Having (first) resolved upon a sinful deed with the mind, a man speaks of his vile intention (to his friends and associates) with his tongue and (then) perpetrates it with his body (with the help of others). (In this way) a sinful deed is accomplished in three ways (viz, by thought, word and deed). (21) Land, renown, glory and fortune undoubtedly woo a man devoted to truth. The wise pursue truth, hence one should worship truth alone. (22) What you have recommended to me after concluding it to be the best (for me) in (so many) logical words, viz,

'this (sovereignty) is good (for you), unhesitatingly accept it', must be unquestionably improper (for me) (23) Having actually given my word of honour to my father to remain in exile in the woods (for fourteen years), as I am doing, how shall I comply with the prayer of Bharata, flouting the command of my father ? (24) A solid vow was taken by me in the presence of my father and Queen Kaikeyi felt highly delighted at heart (to hear it) at that moment. (How can I now go back upon my word of honour and cause sorrow to her ?) (25)

वनवासं वसन्नेव शुचिर्निश्चयभोजनः । मूलपुष्पफलैः पुण्यैः पितृन् देवांश्च तर्पयन् ॥ २६ ॥
 संतुष्टश्चवर्गोऽहं लोकयात्रां प्रवाहये । अकुहः श्रद्धधानः सन् कार्याकार्यविचक्षणः ॥ २७ ॥
 कर्मभूमिमिमां प्राप्य कर्तव्यं कर्म यच्छुभम् । अग्निर्वायुश्च सोमश्च कर्मणां फलभागिनः ॥ २८ ॥
 शतं कनूनामाहृत्य देवराट् त्रिदिवं गतः । तमांस्युग्राणि चास्थाय दिवं प्राप्ता महर्षयः ॥ २९ ॥

"Having controlled my diet and propitiating gods as well as manes by means of sacred roots, flowers and fruits while continuing to reside in the forest only and remaining pure of body and mind, with (all) the five senses fully sated, nay, free from (all) viles, devout and fully cognizant of what ought to be done and what ought not to be done, I propose to discharge my worldly obligations (in the form of carrying out the behest of my father). (26-27) Having reached this terrestrial globe (the realm of action),

virtuous action alone should be undertaken. The god of fire as well as the wind-god and the moon-god enjoy (in their respective realms) the fruit of their (meritorious) action. (28) Indra (the ruler of gods) was able to attain (the sovereignty of) heaven (only) after performing a hundred sacrifices. The eminent seers of Vedic Mantras too ascended to the ethereal regions (the realms even higher than heaven) after practising rigorous austerities (only)." (29)

अमृष्यमाणः पुनरुग्रतेजा
 अथाब्रवीत् तं नृपतेस्तनूजो
 सत्यं च धर्मं च पराक्रमं
 द्विजातिदेवातिथिपूजनं च

निशम्य तन्नास्तिकवाक्यहेतुम् ।
 विगर्हमाणो वचनानि तस्य ॥ ३० ॥
 च भूतानुकम्पां प्रियवादितां च ।
 पन्थानमाहुस्त्रिदिवस्य सन्तः ॥ ३१ ॥

तेनैवमाज्ञाय यथावदर्थमेकोदयं सम्प्रतिपद्य विप्राः ।
 धर्मे चरन्तः सकलं यथावत् काङ्क्षन्ति लोकागममप्रमत्ताः ॥ ३२ ॥
 निन्दाम्यहं कर्म कृतं पितुस्तद् यस्त्वामगृह्णाद् विषमस्थबुद्धिम् ।
 बुद्धयानयैवविधया चरन्तं सुनास्तिकं धर्मपथादपेतम् ॥ ३३ ॥
 यथा हि चोरः स तथा हि बुद्धस्तथागतं नास्तिकमत्र विद्धि ।
 तस्माद्धि यः शक्यतमः प्रजानां स नास्तिके नाभिमुखो बुधः स्यात् ॥ ३४ ॥
 त्वत्तो जनाः पूर्वतरे द्विजाश्च शुभानि कर्माणि बहूनि चक्रुः ।
 छित्त्वा सदेमं च परं च लोकं तस्माद् द्विजाः स्वस्ति कृतं हुतं च ॥ ३५ ॥
 धर्मे रताः सत्पुरुषैः समेतास्तेजस्विनो दानगुणप्रधानाः ।
 अहिंसका बीतमलाश्च लोके भवन्ति पूज्या मुनयः प्रधानाः ॥ ३६ ॥

Hearing the plea put forward by the aforesaid sage (Jābāli) in the form of a heretic utterance (denying the life beyond death) and resenting nay, censuring his words, Śrī Rāma (son of King Daśaratha), who was endowed with a formidable spirit, forthwith spoke to him once more (as follows) :—(30) "The sages speak of truthfulness and piety and valour and compassion for created beings and polite speech and worship of Brahmans, gods and unexpected guests as a road to heaven. (31) Scrupulously and duly practising virtue in all its aspects, having in the first instance correctly understood its meaning through the aforesaid utterance (of sages) and reached complete unanimity on the point, Brahmans seek to attain realms of their choice. (32) I denounce the action mentioned below, of my father, who picked up (as his counsellor-priest) you, a staunch unbeliever, who has not only strayed away from the path of righteousness but whose mind is set on a wrong path (opposed to the Vedic path), (nay) who is moving about (in the world) with such an ideology (conforming to the doctrine of the atheistic Chārvāka, who believes only in the world of senses) as has been set forth in your foregoing speech. (33) It is a well-known fact that a follower of Buddha (condemning the Vedas)

deserves to be punished precisely in the same way as a thief (inasmuch as a heretic robs people of their faith); and know an unbeliever (a follower of the Chārvāka or materialistic school of philosophy) to be on a par with a Banddha. Therefore (among such unbelievers) he who is most tameable should undoubtedly be so punished in the interest of the people; in no other case should a wise man (even) stand face to face with an unbeliever (but should shun him). (34) Men that lived before you, as well as Brahmans ever performed numerous blessed deeds (in obedience to the injunctions of the Vedas) giving up all hopes of reward in this world as well as in the next. Hence (following the injunctions of the Vedas) Brahmans pursue harmlessness, truthfulness and other virtues, perform noble deeds (such as practice of austerities, making gifts, doing a good turn to others and so on) and offer oblations into the sacred fire. (35) Foremost sages (like Vasiṣṭha), who are devoted to righteousness, remain in communion with good men, are endowed with spiritual glory, have the virtue of munificence predominant in them, practise harmlessness and are entirely free from impurity (of all kinds) become worthy of adoration in the world." (36)

इति ब्रुवन्तं वचनं सरोषं रामं महात्मानमदीनसत्त्वम् ।
 उवाच पथ्यं पुनरास्तिकं च सत्यं वचः सानुनयं च विप्रः ॥ ३७ ॥

न नास्तिकानां वचनं ब्रवीम्यहं न नास्तिकोऽहं न च नास्ति किञ्चन ।
 समीक्ष्य कालं पुनरास्तिकोऽभवं भवेय काले पुनरेव नास्तिकः ॥ ३८ ॥
 स चापि कालोऽपमुनागतः शनैर्यथा मया नास्तिकवागुदीरिता ।
 निवर्तनार्थं तव राम कारणात् प्रसादनार्थं च मयैतदीरितम् ॥ ३९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे नवाधिकशततमः सर्गः ॥ १०९ ॥

To the high-souled Śrī Rāma, who never felt dejected at heart and was speaking angrily as above, the Brahman (Jābāli) now politely addressed the following wholesome and truthful words, which showed his belief in the authority of the Vedas, the other world and so on:—(37) 'I do not (as a rule) repeat the words of unbelievers nor am I an unbeliever (at heart) nor is it a fact that nothing exists (beyond this visible universe). Perceiving the time (opportune) for it (now that I find you bent on implementing the pledge given to your father) I have become a

believer once more and (to suit the exigencies of the moment) may again pose as an unbeliever when the time comes (for it). (38) That time too had now come when a heretical speech was slowly made by me in order to deflect you (from your purpose of remaining in exile in the forest) and (also) from another motive (viz, to establish your reputation as a great believer by evoking your opposition to the heretical view). Again in order to pacify you (when I found you angry) has this (revised) utterance been made by me, O Rāma !' (39)

Thus ends Canto One hundred and nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

दशाधिकशततमः सर्गः

Canto CX

Pacifying Śrī Rāma, who had got angry with Jābāli, Sage Vasiṣṭha urges him to get himself consecrated as king since from Ikṣvāku, the progenitor of his race, downward the eldest son alone had ascended the throne of Ayodhya and because he was not only the eldest of his father's sons, but the ablest too.

क्रुद्धमाज्ञाय रामं तु वसिष्ठः प्रत्युवाच ह । जाबालिरपि जानीते लोकस्यास्य गतागतिम् ॥ १ ॥
 निवर्तयितुकामस्तु त्वमेतद् वाक्यमब्रवीत् । इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ॥ २ ॥
 पूर्वं सलिलमेवासीत् पृथिवी तत्र निर्मिता । ततः समभवद् ब्रह्मा स्वयम्भूदैवतैः सह ॥ ३ ॥
 स बराहस्ततो भूत्वा प्रोज्झार वसुंधराम् । अमृजच्च जगत् सर्वं सह पुत्रैः कृतात्मभिः ॥ ४ ॥
 आकाशप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः । तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः ॥ ५ ॥
 विवम्यान् कश्यपाजज्ञे मनुर्वैवस्वतः स्वयम् । स तु प्रजापतिः पूर्वमिश्वाकुस्तु मनोः सुतः ॥ ६ ॥

Perceiving Śrī Rāma to be angry, Vasiṣṭha too pleaded with him (for Jābāli) as follows:—'Jābāli' also

recognizes the departure of the human soul (from this world) and its return (to the mortal plane). (1) He,

however, spoke to you as aforesaid desirous as he was of persuading you to return (to Ayodhya). (Pray) hear from me about the creation of worlds, O protector of the world ! (2) There was water alone in the beginning of creation, the earth was evolved in water. Next appeared the self-born Brahmā along with gods. (3) Appearing as the Divine Boar, Brahmā (who is the same as Viṣṇu, the Protector) then lifted the earth out of the water (into which it had

disappeared) and in conjunction with his sons (Marīchi and others), who had subdued their mind, evolved the whole universe. (4) The eternal, everlasting and imperishable Brahmā sprang out of ether (which is no other than Brahmā the Absolute). from him came forth Marīchi, and Kaśyapa was the son of Marīchi. (5) Vivasvān (the sun-god) descended from Kaśyapa. Maru himself was the son of Vivasvān. Manu for his part was formerly a lord of creation and Maru's son was Ikṣvāku. (6)

यस्येयं प्रथमं दत्ता समृद्धा मनुना मही । तमिश्वाकुमयोध्यायां राजानं विद्धि पूर्वकम् ॥ ७ ॥
इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः । कुक्षेरथात्मजो वीर विकुक्षिरुदपद्यत ॥ ८ ॥
विकुक्षेस्तु महातेजा बाणः पुत्रः प्रतापवान् । बाणस्य च महाबाहुरनरण्यो महातपाः ॥ ९ ॥
नानावृष्टिर्बभूवास्मिन् न दुर्भिक्षः सतां वरे । अनरण्ये महाराजे तत्करो वापि कश्चन ॥ १० ॥
अनरण्यान्महाराज पृथू राजा बभूव ह । तस्मात् पृथोर्महातेजास्त्रिशङ्कुरुदपद्यत ॥ ११ ॥
स सत्यवचनाद् वीरः सशरीरो दिवं गतः । त्रिशङ्कोरभवत् सूनुरधुमारो महायशाः ॥ १२ ॥

"Know that Ikṣvāku to be the (very) first ruler of Ayodhya, to whom this prosperous earth was entrusted for the first time by (the said) Manu. (7) Ikṣvāku's glorious son for his part became known simply by the name of Kuṣi; and from (the loins of) Kuṣi, O gallant prince, sprang up Vikuṣi. (8) Vikuṣi's son, on the other hand, was the mighty Bāṇa, who was endowed with exceptional glory; and Bāṇa's son was the mighty-armed Anarāṇya, who practised great austerities. (9) So long as this

Anarāṇya, who was a jewel among the virtuous, continued to be the emperor there was neither a drought nor famine nor was a thief to be seen (in Ayodhya). (10) From (the loins of) Anarāṇya, O great king, they say appeared King Pṛthu; from the said Pṛthu was descended Trisāṅku, who was possessed of great splendour. (11) Due to the unfailing vow of Viśvāmitra the aforesaid hero bodiless ascended to heaven. Trisāṅku's son was the highly illustrious Dhundhumāra. (12)

धुन्धुमारान्महातेजा युवनाश्वो व्यजायत । युवनाश्वसुतः श्रीमान् मांधाता समपद्यत ॥ १३ ॥
मांधातुस्तु महातेजाः सुसंधिरुदपद्यत । सुसंधेरपि पुत्रौ द्वौ ध्रुवसंधिः प्रसेनजित् ॥ १४ ॥
यशस्वी ध्रुवसंधेस्तु भरतो रिपुसूदनः । भरतात् तु महाबाहोरसितो नाम जायत ॥ १५ ॥
यस्यैते प्रतिराजान उदपद्यन्त शत्रवः । हैहयास्तालजङ्घाश्च शूराश्च शशबिन्दवः ॥ १६ ॥
तांस्तु सर्वान् प्रतिव्यूह्य युद्धे राजा प्रवासितः । स च शैलवरे रम्ये बभूवाभिरतो मुनिः ॥ १७ ॥
द्वे चास्य भार्ये गर्भिण्यौ बभूवुरिति श्रुतिः । तत्र चैका महाभागा भार्गवं देववर्चसम् ॥ १८ ॥
ववन्दे पद्मपत्राक्षी काङ्क्षिणी पुत्रमुत्तमम् । एका गर्भविनाशाय सपत्न्यै गरलं ददौ ॥ १९ ॥

"From (the loins of) Dhundhumāra sprang up Yuvanāśwa, who was endowed with exceptional glory; the glorious

Māndhātā was born as the son of Yuvanāśwa. (13) Of Māndhātā, again, was born the highly glorious Susandhi; (14)

Susandhi too there were two sons, Dhruvasandhi and Prasenajit. (14) Bharata, for his part, a destroyer of foes, was the illustrious son of Dhruvasandhi; and of the mighty-armed Bharata was born one Asita by name, of whom the following tributary chiefs, viz, the rulers of the Haihayas and the Tāla-janghas and the gallant ruler of the Śaśabindus, came to be the enemies. (15-16) In spite of his having arrayed his army against all these the king was (routed and) exiled. He therefore gladly took up his abode as an ascetic

on a delightful and excellent mountain. (17) In course of time his two consorts came to be in the family way: so the tradition goes. Desiring to have an excellent son, one of them, who was highly fortunate and had eyes resembling the petals of a lotus, (sought the presence of and) bowed down to Sage Chyavana (son of Bhṛgu), who possessed the splendour of gods; (while) the other administered poison to her co-wife in order to destroy her foetus. (18-19)

भार्गवश्चयवनो नाम हिमवन्तमुपाश्रितः । तमृषिं साभ्युपागम्य कालिन्दी त्वभ्यवादयत् ॥ २० ॥
 स तामभ्यवदत् प्रीतो वरेषु पुत्रजन्मनि । पुत्रस्ते भविता देवि महात्मा लोकविश्रुतः ॥ २१ ॥
 धार्मिकश्च सुभीमश्च वंशकर्तारिसूदनः । श्रुत्वा प्रदक्षिणं कृत्वा मुनिं तमनुमान्य च ॥ २२ ॥
 पद्मात्रसमानाक्षं पद्मगर्भसमप्रभम् । ततः सा गृहमागम्य पत्नी पुत्रमजायत ॥ २३ ॥
 सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया । गरेण सह तेनैव तस्मात् स सगरोऽभवत् ॥ २४ ॥
 स राजा सगरो नाम यः समुद्रमखानयत् । इष्ट्वा पर्वणि वेगेन त्रामयान इमाः प्रजाः ॥ २५ ॥

"The sage named Chyavana, son of Bhṛgu, had betaken himself to the Himalayas. Approaching that sage, the said Kālindī for her part greeted him. (20) Gratified (to receive her respects), he said to the queen, who sought (from him) a boon ensuring the birth of a son (to her), 'A lofty-minded son, widely known in the world, pious and most formidable, the founder of a dynasty and the destroyer of his foes, will be born to you, O queen !' Hearing this (benediction), and going round the sage clockwise (as a mark of respect) and taking leave of him, and then returning

home, the queen brought forth a son who had lotus-like eyes and shone like Brahmā (the lotus-born). (21-23) The boy was born along with that very poison that had actually been administered to the queen by her fellow-consort with the intention of destroying the foetus; hence he became known as Sagara (lit., with poison). (24) 'King Sagara was he who, getting consecrated for a sacrifice on a full-moon day or new moon day, caused the ocean to be dug (by his sons, sixteen thousand in number) causing fear to the people here by the speed of digging. (25)

असमञ्जस्तु पुत्रोऽभूत् सगरस्येति नः श्रुतम् । जीवन्नेव स पित्रा तु निरस्तः पापकर्मकृत् ॥ २६ ॥
 अंघुमानपि पुत्रोऽभूद् असञ्जस्य वीर्यवान् । दिलीपोऽंघुमतः पुत्रो दिलीपस्य भगीरथः ॥ २७ ॥
 भगीरथात् ककुत्स्थश्च काकुत्स्था येन तु स्मृताः । ककुत्स्थस्य तु पुत्रोऽभूद् रघुर्नेन तु राघवाः ॥ २८ ॥
 रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः । कल्माषनादः सौदास इत्येवं प्रथितो भुवि ॥ २९ ॥
 कल्माषपादपुत्रोऽभूच्छङ्खणस्त्विति नः श्रुतम् । यस्तु तद्वीर्यमासाद्य सहस्रैर्यो व्यनीनशत् ॥ ३० ॥

"It has been heard by us that Sagara's (eldest) son, really speaking, was Asamañja. A perpetrator of sinful deeds (as he was), he, however, was abandoned by his father, even when alive. (26) Amśumān, again, who was full of valour, was the son of Asamañja. Dilipa was the son of Amśumān and Bhagīratha, of Dilipa. (27) Again, from (the loins of) Bhagīratha appeared Kakutstha, after whose name his descendants came to be called Kākutsthas (the scions of Kakutstha).

And Kakutstha's son was Raghu, after whom his descendants were known as Rāghavas (the scions of Raghu). (28) Raghu's glorious son for his part came to be known on earth by the names of Pravṛddha, Puruṣādaka (*lit.*, a man-eater or ogre), Kalmāṣapāda and Sandāsa. (29) It has been heard by us that Kalmāṣapāda's son was Śaṅkhaṇa, who, (even) on attaining remarkable valour (on the field of battle) perished, army and all (in an encounter). (30)

राङ्गणस्य तु पुत्रोऽभूच्छूरः श्रीमान् सुदर्शनः । सुदर्शनस्याग्निवर्णः अग्निवर्णस्य शीघ्रगः ॥ ३१ ॥
 शीघ्रगस्य मरुः पुत्रो मरुः पुत्रः प्रशुश्रुवः । प्रशुश्रुवस्य पुत्रोऽभूदम्बरीपो महामतिः ॥ ३२ ॥
 अम्बरीपस्य पुत्रोऽभून्नहुषः सत्यविक्रमः । नहुषस्य च नाभागः पुत्रः परमधार्मिकः ॥ ३३ ॥
 अजश्च सुव्रतश्चैव नाभागस्य सुताहुभौ । अजस्य चैव धर्मात्मा राजा दशरथः सुतः ॥ ३४ ॥
 तस्य ज्येष्ठोऽसि दायादो राम इत्यभिविश्रुतः । तद् गृहाण स्वकं राज्यमवेक्ष्य जगन्नुप ॥ ३५ ॥
 इक्ष्वाकूणां हि सर्वेषां राजा भवति पूर्वजः । पूर्वजे नावरः पुत्रो ज्येष्ठो राजाभिषिच्यते ॥ ३६ ॥
 स राघवाणां कुलधर्ममात्मनः सनातनं नाद्य विहन्तुमर्हसि ।
 प्रभूतरत्नामनुयाधि मेदिनीं प्रभूतराष्ट्रां पितृवन्महायशः ॥ ३७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे दशविक्रशततमः सर्गः ॥ ११० ॥

"The glorious Sudarśana for his part was the heroic son of Śaṅkhaṇa. Agnivarna was the son of Sudarśana and Śighraga, of Agnivarna. (31) Maru was the son of Śighraga and Maru's son was Praśuśruva. The highly intelligent Ambariṣa was the son of Praśuśruva. (32) Nahuṣa of unfailing prowess was the son of Ambariṣa, while Nābhāga was the supremely pious son of Nahuṣa. (33) Both Aja and Suvrata were the sons of Nābhāga and the pious King Daśaratha was the son of Aja. (34) You are his eldest son known all round by the name of Rāma; therefore accept this kingdom of your

own and look after the world, O protector of men ! (35) Among all the Ikṣvākus the eldest son undoubtedly becomes the ruler. While an elder son is present a younger son is never consecrated as a king. The eldest alone is so consecrated. (36) Being one of the Rāghavas, you as such ought not to violate today the time-honoured usage of your House (according to which the throne goes to the eldest son alone). Like your father, highly illustrious as you are, rule the earth abounding in precious stones and consisting of numerous dominions." (37)

Thus ends Canto One hundred and ten in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

एकादशधिकशततमः सर्गः

Canto CXI

Pleading the superiority of a teacher in comparison to one's parents, Sage Vasiṣṭha by virtue of his superiority and as a concession to Bharata, a dependant of Śrī Rāma, whose vow it has been to respect the feelings of his dependants, urges Śrī Rāma to grant the prayer of Bharata.

Śrī Rāma, however, contends that one's parents are more worthy of respect even than one's teacher and is accordingly insistent on implementing the pledge already given by him to his father. Thus discomfited in argument, Bharata makes up his mind to undertake a fast unto death as a last resort to exert pressure on him.

On Śrī Rāma's dubbing such a step as repugnant to the code of conduct prescribed for a Kṣatriya, Bharata requests his elder brother to allow him to remain in exile in the forest as the latter's proxy. Śrī Rāma,

however, rules out this proposition also as something preposterous, saying that one's duty is entrusted to a proxy only on the former's incapacity, which could not be predicated of him, and reaffirms his decision to enter Ayodhya only after fulfilling

the pledge given to his father.

वसिष्ठः स तदा राममुक्त्वा राजपुरोहितः । अब्रवीद् धर्मपंयुक्तं पुनरेवापरं वचः ॥ १ ॥
 पुरुषस्येह जातस्य भवन्ति गुरवः सदा । आचार्यश्चैव काकुत्स्थ पिता माता च राघव ॥ २ ॥
 पिता ह्येनं जनयति पुरुषं पुरुषर्षभ । प्रज्ञां ददाति चाचार्यस्तस्मात् स गुरुर्च्यते ॥ ३ ॥
 स तेऽहं पितुराचार्यस्तव चैव परंतप । मम त्वं वचनं कुर्वन् नातिवर्तेः सतां गतिम् ॥ ४ ॥
 इमा हि ते परिपक्षे ज्ञातयश्च नृणां स्तथा । एषु तात चरन् धर्मे नातिवर्तेः सतां गतिम् ॥ ५ ॥
 वृद्धाया धर्मशील्या मातुर्नार्हस्यवर्तितुम् । अस्या हि वचनं कुर्वन् नातिवर्तेः सतां गतिम् ॥ ६ ॥
 भरतस्य वचः कुर्वन् याचमानस्य राघव । आत्मानं नातिवर्तेस्त्वं सत्यधर्मशक्रम् ॥ ७ ॥

Having spoken to Śrī Rāma (as aforesaid) on that occasion, the said Vasiṣṭha, the family priest of the king, addressed (to him) once more the following other words in consonance with righteousness:—(1) "The preceptor, O scion of Kakutatha, as well as one's father and mother, O descendant of Raghu, ever come to be the adored of

a man from the time he is born in this world. (2) The father only procreates (and the mother brings forth) a human being, O jewel among men; the preceptor, on the other hand, bestows wisdom on him, hence he is spoken of as Guru (superior even to the parents). (3) I for my part am the preceptor not only of your father but yours too, O chastiser

of foes ! Doing my bidding (therefore) you will not be transgressing the path of the virtuous. (4) Here indeed are your subjects, kinsmen and tributary princes too. Discharging your duty by them, you will not be transgressing the path of the virtuous. (5) You ought not to fail in your duty towards your aged mother,

who is given to piety. Doing her bidding you will certainly not be transgressing the path of the virtuous. (6) Granting the prayer of Bharata, who is supplicating you, you will not be overstepping your bounds, O scion of Raghu, who are (ever) united with truthfulness, piety and valour !" (7)

एवं मधुमुक्तः स गुरुणा राघवः स्वयम् । प्रत्युवाच समासीनं वसिष्ठं पुरुषर्षभः ॥ ८ ॥
 यन्मातापितरौ वृत्तं तनये कुरुतः सदा । न सुपतिकरं तत् तु मात्रा पित्रा च यत्कृतम् ॥ ९ ॥
 यथाशक्तिप्रदानेन स्वापनोच्छादनेन च । नित्यं च प्रियवादेन तथा संवर्धनेन च ॥ १० ॥
 स हि राजा दशरथः पिता जनयिता मम । आज्ञापयन्मां यत् तस्य न तन्मिथ्या भविष्यति ॥ ११ ॥
 एवमुक्ते तु रामेण भरतः प्रत्यनन्तरम् । उवाच विपुलैरस्कः सूतं परमदुर्मनाः ॥ १२ ॥
 इह तु स्थण्डिले शीघ्रं कुशानास्तर मारये । आर्यं प्रत्युपवेश्यामि यावन्मे सम्प्रसीदति ॥ १३ ॥
 निराहारो निरालोको धनहीनो यथा द्विजः । शये पुरस्ताच्छालायां यावन्मां प्रतियास्यति ॥ १४ ॥

Instructed thus in sweet words by his preceptor himself, Śrī Rāma (a scion of Raghu), a jewel among men, replied (as follows) to Vasiṣṭha, who was sitting at ease (there) :— (8) "The service that the parents render to their son by giving him whatever they can, as well as by putting him to bed and rubbing his body with oil etc., nay, by speaking kindly to him every moment and (even) so by nourishing him, nay, whatever (good) is done by them cannot be easily requited. (9-10) Indeed that which the celebrated King Daśaratha, my father, who brought me into being, has asked me to do shall not prove untrue." (11) When Śrī Rāma had spoken thus, Bharata for his part, who was

distinguished by a broad chest, and felt extremely sad at heart, commanded as follows Sumantra (the charioteer), who stood nearest to him :— (12) "Speedily spread for your part blades of Kuśa grass on this piece of level ground, O charioteer ! I shall sit at the door of my elder brother in order to exert pressure on him until he gets fully propitiated (and grants my request). (13) Like a destitute Brahman (who has been deprived of his fortune by a debtor failing to repay the debt as stipulated) I shall remain lying down in front of Śrī Rāma's hut without food or drink and depriving myself of light (by covering my face) until he returns to Ayodhya as a concession to me." (14)

स तु रामप्रेक्षन्तं सुमन्त्रं प्रेक्ष्य दुर्मनाः । कुशोत्तरमुपस्थाप्य भूमावेवास्थितः स्वयम् ॥ १५ ॥
 तमुवाच महातेजा रामो राजर्षिसत्तमः । किं मां भरत कुर्वीणं तात प्रत्युपवेश्यसे ॥ १६ ॥
 ब्राह्मणो ह्येकपाश्वेन नरात् रोद्धुमिहार्हति । न तु सूर्धाभिषिक्तानां विधिः प्रत्युपवेशने ॥ १७ ॥
 उत्तिष्ठ नरशार्दूल हित्वैतद् दारुणं व्रतम् । पुरवर्यामितः क्षिप्रमयोध्यां याहि राघव ॥ १८ ॥
 आसीनस्त्वेव भरतः पौरजानपदं जनम् । उवाच सर्वतः प्रेक्ष्य किमार्यं नानुशास्य ॥ १९ ॥
 ते तदोचुर्महात्मानं पौरजानपदा जनाः । काकुत्स्थमभिजानीमः सम्यग् वदति राघवः ॥ २० ॥
 एषोऽपि हि महाभागः पितुर्वचसि तिष्ठति । अत एव न शक्ताः स्मो व्यावर्तयितुमञ्जसा ॥ २१ ॥
 तेषामाज्ञाय वचनं रामो वचनमब्रवीत् । एवं निबोध वचनं सुहृदां धर्मचक्षुषाम् ॥ २२ ॥
 एतच्चैवोभयं श्रुत्वा सम्यक् समश्य राघव । उत्तिष्ठ त्वं महाबाहो मां च स्पृश तथोदकम् ॥ २३ ॥

Perceiving Sumantra awaiting the pleasure of Śrī Rāma, Bharata for his part sat down disconsolate on the ground spreading a mat of Kuśa grass with his own hands. (15) To him the highly glorious Śrī Rāma, the foremost of royal sages, said, "What (wrong) have I done (to you), O Bharata, that you will sit at my door to exert pressure on me, my darling ? (16) A Brahman alone ought to restrain people (oppressing him) by lying on one side (at their door). Kṣatriyas, however, who are (or deserve to be) sprinkled with holy water on the head (when being installed as the head of a state) are not enjoined to sit at the door of anyone (in this way). (17) Get up. O tiger among men! Giving up this terrible vow return, O scion of Raghu, speedily to Ayodhya, the foremost of cities, from this place." (18) Gazing on all sides Bharata, even while sitting, said to the citizens as well as to the people

of the country-side, "Wherefore do you not plead with my elder brother ?" (19) The people of the city as well as of the country-side then replied as follows to Bharata (an exalted soul):—"We know full well that you (a scion of Raghu) speak aright to Śrī Rāma (a scion of Kakutstha). (20) This highly blessed prince (Śrī Rāma) too sincerely abides by the command of his father. For this very reason we are truly speaking not easily able to divert him (from his purpose)." (21) Hearing their submission Śrī Rāma addressed the following words (to Bharata):—"Listen to the foregoing words of our friends, who have their eyes fixed on what is right. (22) Nay, hearing both these utterances (mine as well as that of these people) weigh them fully, O scion of Raghu. Get you up, O mighty-armed prince, and touch water (in order to sip it) as well as myself (as an indication of your resolve to break the vow that you have just taken)." (23)

अथोत्थाय जलं स्पृष्ट्वा भरतो वाक्यमब्रवीत् । शृण्वन्तु मे परिषदो मन्त्रिणः शृणुयुस्तथा ॥ २४ ॥
 न याचे पितरं राज्यं नानुशासामि मातरम् । एवं परमधर्मज्ञं नानुजानामि राघवम् ॥ २५ ॥
 यदि त्ववश्यं वस्तव्यं कर्तव्यं च पितुर्वचः । अहमेव निवत्स्यामि चतुर्दश वने समाः ॥ २६ ॥
 धर्मात्मा तस्य सत्येन भ्रातुर्वाक्येन विस्मितः । उवाच रामः सम्प्रेक्ष्य पौरजानपदं जनम् ॥ २७ ॥
 विक्रीतमाहितं क्रीतं यत् पित्रा जीवता मम । न तद्ब्रूयितुं शक्यं मया वा भरतेन वा ॥ २८ ॥
 उगार्धिनं मया कार्यो वनवासे जुगुप्सितः । युक्तमुक्तं च कैकेय्या पित्रा मे सुकृतं कृतम् ॥ २९ ॥
 जानामि भरतं क्षान्तं गुरुसत्कारकारिणम् । सर्वमेवात्र कल्याणं सत्यसंघे महात्मनि ॥ ३० ॥
 अनेन धर्मशीलेन वनात् प्रत्यागतः पुनः । भ्रात्रा सह भविष्यामि पृथिव्याः पतिरुत्तमः ॥ ३१ ॥
 वृतो राजा हि कैकेय्या मया तद्वचनं कृतम् । अनृतान्मोचयानेन पितरं तं महीपतिम् ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे एकादशाधिकशततमः सर्गः ॥ १११ ॥

Getting up immediately and touching water, Bharata spoke as follows:—"Let (all) the members of this assembly hear me. Let the (king's) counsellors too listen. (24) I never begged sovereignty of my father nor did I instruct my mother to do it (on my behalf). Nor did I approve of this step of Śrī Rāma (a scion of Raghu), (viz. that he should go into exile for fourteen years, he knows best what is right.

(25) If the behest of our father must be carried out and if one must live in the forest at all events, I myself shall do so for (a period of) fourteen years." (26) Fixing his gaze on the citizens (of Ayodhya) as well as on the people of the country-side, Śrī Rāma, whose mind is set on on righteousness and who felt astonished at the sincere vow of his aforesaid brother,

said, "The sale, deposit or purchase effected by our father while alive cannot be nullified either by me or (even) by Bharata. (27-28) No proxy should be sent by me into exile in the woods; for that would be a matter for reproach (since a proxy is allowed only in case the man replaced by him is unable to discharge the obligation imposed on him). The demand of Kaikeyī was (but) reasonable (inasmuch as it was based firstly on the stipulation made by the king while marrying Kaikeyī that a son born to her alone would succeed him on the throne, and secondly on the debt the former owed to her for the invaluable service rendered by her on the field of battle); and (only) a virtuous act was done

by our father (in granting the boons asked by her). (29) I know Bharata to be forgiving (by nature) and fond of paying respects to his elders. Indeed all will be well with this high-souled prince, who is true to his promise. (30) When returned from the forest I shall indeed become the paramount ruler of the earth with this pious brother (of mine). (31) As the king was solicited for a boon by Kaikeyī his pledge (given to her) has been implemented by me (by being in exile in the forest). (Now) acquit the said king, our father, of (the charge of) falsehood by ruling over Ayodhya (and thereby discharging your part of the obligation)." (32)

Thus ends Canto One hundred and eleven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

द्वादशधिकशततमः सर्गः

Canto CXII

Collected in the heavens to hear the dialogue of Bharata and Śrī Rāma, heavenly beings applaud the two brothers. Having decided upon his course of action, Śrī Rama turns his face towards his hut; while pleading his inability to protect the kingdom, now that his attempts to take Śrī Rāma back to Ayodhya had been frustrated, Bharata prays to Śrī Rāma for mercy once more. But when he comes to know that his elder brother cannot be made to swerve an inch from his vow, he places a new pair of wooden sandals decked with gold in front of his brother and requests him to place his feet on them. Readily acceding to his request, Śrī Rāma hands over the sandals to Bharata, who takes a vow before the former to enter the fire in case he did not return immediately after the expiry of his term of exile. Śrī Rāma confirms his vow and after embracing Bharata and Śatrughna and bidding good-bye to all with due respect according to the rank of each, enters his cottage.

तमप्रतिमतेजोभ्यां

भ्रातृभ्यां

रोमहर्षणम् । विस्मिताः संगमं प्रेक्ष्य समुपेता महर्षयः ॥ १ ॥

अन्तर्हिता मुनिगणाः स्थिताश्च परमर्षयः । तौ भ्रातरौ महाभागौ काकुत्स्थौ प्रशंसन्तिरे ॥ २ ॥
 सदाऽऽयौ राजपुत्रौ द्वौ धर्मज्ञौ धर्मविक्रमौ । श्रुत्वा वयं हि सम्भाषामुभयोः स्पृहयामहे ॥ ३ ॥
 ततस्तद्वृषिगणाः क्षिप्रं दशग्रीववधैषिणः । भरतं राजशार्दूलमित्यूचुः संगता वचः ॥ ४ ॥
 कुले जात महाप्राज्ञ महावृत्त महायशः । ब्राह्मं रामस्य वाक्यं ते पितरं यद्यवेक्षसे ॥ ५ ॥
 सदानृणमिमं रामं वयमिच्छामहे पितुः । अनृणत्वाच्च कैकेय्याः स्वर्गं दशरथो गतः ॥ ६ ॥

The eminent sages who had assembled (there) were astonished to behold at close quarters that thrilling meeting of the two brothers (Śrī Rāma and Bharata), who were endowed with matchless glory. (1) Hosts of sages who stood invisible (in the air) and most eminent Ṛṣis (bodily) present (there) applauded (in the following words) those two highly blessed brothers, Śrī Rāma and Bharata (the scions of Kakutstha):—(2) "Ever noble are the two princes (Śrī Rāma and Bharata), who not only know what is right but also tread the path of virtue. Indeed, having heard the dialogue of the two, we long to hear it (again and again)." (3) Then

the hosts of Ṛṣis for their part, who longed for the death of Rāvaṇa, hastily addressed with one voice the following exhortation to Bharata, a tiger among princes:—(4) "O prince of high birth, (nay) endowed with exceptional intelligence, distinguished by a noble conduct and enjoying great renown, the advice of Śrī Rāma ought to be accepted by you, if you have (the least) regard for your father. (5) We wish to see Śrī Rāma absolved for ever from (all) obligations to his father; for due to his getting square with Kaikeyī (as a result of Śrī Rāma's having readily offered to be in exile) King Daśaratha has ascended to heaven." (6)

एतावदुक्त्वा वचनं गन्धर्वाः समहर्षयः । राजर्षयश्चैव तथा सर्वे स्वां स्वां गतिं गताः ॥ ७ ॥
 ह्लादितस्तेन वाक्येन शुशुभे शुभदर्शनः । रामः संहृष्टवदनस्तानृषीन्भ्यपूजयत् ॥ ८ ॥
 त्रस्तगात्रस्तु भरतः स वाचा सज्जमानया । कृताञ्जलिर्दिदं वाक्यं राघवं पुनरब्रवीत् ॥ ९ ॥
 राम धर्ममिमं प्रेक्ष्य कुलधर्मानुसंततम् । कर्तुमर्हसि काकुत्स्थ मम मातुश्च याचनाम् ॥ १० ॥
 रक्षितुं सुमहद् राज्यमहमेकस्तु नोत्सहे । पौरजानपदांश्चापि रक्तान् रञ्जयितुं तथा ॥ ११ ॥
 ज्ञातयश्चापि योधाश्च मित्राणि सुहृदश्च नः । त्वामेव हि प्रतीक्षन्ते पर्जन्यमिव कर्षकाः ॥ १२ ॥
 इदं राज्यं महाप्राज्ञ स्थापय प्रतिपद्य हि । शक्तिमान् स हि काकुत्स्थ लोकस्य परिपालने ॥ १३ ॥

Having uttered these few words, the Gandharvas along with the eminent sages as well as the royal sages and all (others) went each his own way. (7) Gladdened by this observation, Śrī Rāma of blessed appearance looked brighter. (Nay) his face thrilled with joy, he duly extolled the aforesaid Ṛṣis. (8) The celebrated Bharata for his part, whose limbs were seized with a tremor, made the following submission to Śrī Rāma (a scion of

Raghu) with joined palms in faltering accents:—(9) "Fully considering, O Rāma, this sacred obligation (of getting yourself consecrated for the rulership of Ayodhya and protecting the people), (which is also) linked with our family usage, you ought to fulfil it, O scion of Kakutstha, and grant my prayer as well as that of your mother (Kausalyā). (10) I for my part cannot protect the vast dominion single-handed, nor can I

please the citizens and the people of the country-side, (so) devoted to you. (11) Indeed our kinsmen, nay, warriors, friends and relations too wait for you alone as cultivators do for the rumbling cloud. (12)

Accepting the kingdom, O highly intelligent brother, actually place it on a sound footing. Such as you are, you are capable of protecting the people on all sides, O scion of Kakutstha !" (13)

एवमुक्त्वापतद् भ्रातुः पादयोर्भगवत्स्तदा । भृशं सम्प्रार्थयामास राश्वेऽतिप्रियं वदन् ॥ १४ ॥
तमङ्गे भ्रातरं कृत्वा रामो वचनमब्रवीत् । श्यामं नलिनपत्राक्षं मत्तहंसस्वरः स्वयम् ॥ १५ ॥
आगता त्वामियं बुद्धिः स्वजा वैनयिकी च या । भृशमुत्सहसे तात रक्षितुं पृथिवीमपि ॥ १६ ॥
अमात्यैश्च मुहूर्द्धिश्च बुद्धिमद्धिश्च मन्त्रिभिः । सर्वकार्याणि सम्मन्त्र्य महान्त्यपि हि कारय ॥ १७ ॥
लक्ष्मीश्चन्द्रादपेयाद् वा हिमवान् वा हिमं त्यजेत् । अतीयात् सागरो वेलां न प्रतिशामहं पितुः ॥ १८ ॥
कामाद् वा तात लोभाद् वा मात्रा तुभ्यमिदं कृतम् । न तन्मनसि कर्तव्यं वर्तितव्यं च मातृवत् ॥ १९ ॥

Saying so, Bharata then fell at the feet of his (elder) brother and made a fervent appeal to him (to accept the sovereignty), speaking in most endearing tones to Śrī Rāma (a scion of Raghu). (14) Placing on his lap the aforesaid brother (Bharata), who was dark-brown (of complexion) and had eyes resembling the petals of a lotus, Śrī Rāma, who was himself endowed with a voice resembling the cackling of a swan in rut, replied (to him) as follows:—(15) "You can very well protect even the earth (to say nothing of Ayodhya) through this innate wisdom (in the shape of under-estimation of your worth) born of humility, that has dawned on you, my darling ! (16)

Nay, coolly deliberating with your ministers, friends and wise counsellors too, get through even your major concerns. (17) Splendour would sooner depart from the moon, nay, the Himalaya mountain would sooner shed its snow and the ocean would sooner transgress its limits than I shall violate the plighted word of my father. (18) No matter whether (all) this was wrought by your mother in your interest from affection (for you) or from greed of sovereignty (through your installation as Prince-Regent), my darling, it should not be taken to heart by you and you should behave towards her as towards a mother." (19)

एवं ब्रुवाणं भरतः कौसल्यासुतमब्रवीत् । तेजसाऽऽदित्यसंकाशं प्रतिपच्चन्द्रदर्शनम् ॥ २० ॥
अधिरोहार्थं पादाभ्यां पादुके हेमभूषिते । एते हि सर्वलोकस्य योगक्षेमं विधास्यतः ॥ २१ ॥
सोऽधिरुह्य नरव्याघ्रः पादुके व्यवमुच्य च । प्रायच्छत् सुमहातेजा भरताय महात्मने ॥ २२ ॥
स पादुके सम्प्रणम्य रामं वचनमब्रवीत् । चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम् ॥ २३ ॥
फलमूलाशनो वीर भवेयं रघुनन्दन । तत्रागमनमाकाङ्क्षन् वसन् वै नगराद् बहिः ॥ २४ ॥
तत्र पादुकयोर्व्यस्य राख्यतन्त्रं परंतप । चतुर्दशे हि सम्पूर्णे वर्षेऽहनि रघूत्तम ॥ २५ ॥
न द्रक्ष्यामि यदि त्वां तु प्रवेक्ष्यामि हुताशनम् ।

To Śrī Rāma (the son of Kausalyā),— who was speaking as aforesaid, nay, who vied with the sun in glory, and who was pleasing to the sight as the

new moon (appearing on the first day of a bright fortnight),—Bharata replied (as follows):—(20) "(Pray) stand with your feet on the (pair of) wooden

sandals embellished with gold (placed before you), O noble brother ! Surely these will supply the needs and ensure the safety of men." (21) Placing his feet on the sandals and (immediately) leaving them, Śrī Rāma, a tiger among men, who was endowed with exceptional glory, gave them to the high-souled Bharata. (22) Reverentially bowing down to the wooden sandals, he spoke as follows to Śrī Rāma:—"Indeed, having relegated the burden of rulership to the wooden

sandals, O gallant brother, I should like to live on fruits and roots alone for fourteen years, O delight of the Raghus, wearing matted locks (on my head) and the bark of trees (on my person) and actually dwelling outside the city, longing for your return (to the capital), O scorcher of enemies ! If, however, when the fourteenth year (of your exile) has fully ended, O jewel among the Raghus, I do not see you (returned to Ayodhya) the following day, I for my part shall enter the fire once for all."

तथेति च प्रतिज्ञाय तं परिष्वज्य सादरम् ॥ २६ ॥
 शत्रुघ्नं च परिष्वज्य वचनं चेदमब्रवीत् । मातरं रक्ष कैकेयीं मा रोषं कुरु तां प्रति ॥ २७ ॥
 मया च सीतया चैव शतोऽग्निं रघुनन्दन । इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विममर्ज ह ॥ २८ ॥
 स पादुके ते भरतः स्वलंकृते महोच्चले सम्मरिगृह्य धर्मवित् ।
 प्रदक्षिणं चैव चकार राघवं चकार चैवोत्तमनागमूर्धनि ॥ २९ ॥
 अथानुपूर्व्यां प्रतिपूज्य तं जनं गुरुंश्च मन्त्रीन् प्रकृतीस्तथानुजौ ।
 व्यमर्जयद् राघववंशवर्धनः स्थितः स्वधर्मे हिमवानिवाचलः ॥ ३० ॥
 तं मातरो वाष्पगृहीतकाण्ड्यो दुःखेन नामन्त्रयितुं हि शेकुः ।
 स चैव मातृभिवाद्य सर्वा रुदन् कुटीं स्वां प्रविवेश रामः ॥ ३१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽयोध्याकाण्डे द्वादशाधिकशततमः सर्गः ॥ ११२ ॥

Giving his approval in the words "So be it !" and embracing Bharata with love, nay, embracing Śatrughna as well, Śrī Rāma spoke as follows:—"Take care of mother Kaikeyī; be not angry with her. (23-27) You are (hereby) adjured to do so by me as well as by Sitā, O delight of the Raghus !" Saying so, his eyes suffused with tears, Śrī Rāma bade good-bye to Bharata. (28) Receiving with reverence the aforesaid pair of exceedingly bright cinate wooden sandals, the celebrated Bharata, who knew what is right, went clockwise round Śrī Rāma (a scion of Raghu) and further placed the pair on

the head of an excellent elephant. (29) Then, paying respects in the order of precedence to (all) those men (who had gathered there) as well as to his preceptors, counsellors, subjects and two younger brothers (Bharata and Śatrughna, who were going to Ayodhya), Śrī Rāma (the promoter of Raghu's race),—who stood by his duty unshaken like the Himalaya mountain, sent them away. (30) His mothers, whose throat was choked with tears through agony, could not even speak to him. Greeting all his mothers, the celebrated Śrī Rāma too re-entered his hut weeping. (31)

Thus ends Canto One hundred and twelve in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic.

त्रयोदशधिकशततमः सर्गः

Canto CXIII

Departed back for Ayodhya along with Sage Vasiṣṭha and others, Bharata pays his respects on the way to Sage Bharadwāja and, apprising him of what had happened at Chitrakoot and also of the pair of wooden sandals that he had received from Śrī Rāma as the latter's representative, and proceeding further, crosses the rivers Ganga and Yamuna along with his followers. Departing from Śrngaverapura he catches sight of Ayodhya and points out to Sumantra its gloomy appearance.

ततः शिरसि कृत्वा तु पादुके भरतस्तदा । आसुरोह रथं दृष्टः शत्रुघ्नेन समन्वितः ॥ १ ॥
 वमिश्रो वामदेवश्च जाबलिश्च दृढव्रतः । अग्रतः प्रययुः सर्वे मन्त्रिणो मन्त्रपूजिताः ॥ २ ॥
 मन्दाकिनीं नदीं रम्यां प्राञ्जुवास्ते ययुस्तदा । प्रदक्षिणं च कुर्वाणाश्चित्रकूटं महागिरिम् ॥ ३ ॥
 पश्यन् धातुसहस्राणि रम्याणि विविधानि च । प्रययौ तस्य पार्श्वेन ससैन्यो भरतस्तदा ॥ ४ ॥
 अदूराच्चित्रकूटस्य ददर्श भरतस्तदा । आश्रमं यत्र स मुनिर्भरद्वाजः कुतालयः ॥ ५ ॥

Then, placing the pair of wooden sandals on his head, Bharata for his part, full of joy and accompanied by Śatrughna, forthwith ascended the chariot. (1) The counsellors, Vasiṣṭha and Vāmadeva and Jābali of steadfast vows and all (others), adored for their (sage) counsel, travelled in the forefront. (2) Keeping the lovely river Mandākinī and the great Chitrakoot mountain to their right they then

departed with their face turned towards the east. (3) Seeing (on the way) thousands of minerals of every description, which were charming too, Bharata, accompanied by his army, now proceeded along the (northern) side of the aforesaid mountain. (4) Not far from Chitrakoot Bharata now beheld the hermitage in which Sage Bharadwāja had taken up his abode.* (5)

स तमाश्रममागम्य भरद्वाजस्य वीर्यवान् । अवतीर्य रथात् पादौ ववन्दे कुलनन्दनः ॥ ६ ॥
 ततो दृष्टो भरद्वाजो भरतं वाक्यमब्रवीत् । अत्र कृत्यं कृतं तात रामेण च समागतम् ॥ ७ ॥
 एवमुक्तः स तु ततो भरद्वाजेन धीमता । प्रत्युवाच भरद्वाजं भरतो धर्मवत्सलः ॥ ८ ॥

* From the above verse it transpires that there existed in those times a hermitage of Sage Bharadwāja on the southern bank of the Yamuna as well, not far away from Chitrakoot. The hermitage existing between the Ganga and Yamuna rivers, where Śrī Rāma and his party halted and where Bharata and his entourage were sumptuously entertained appears to be different from that referred to here. The fact of Bharata and his followers having crossed the Yamuna after taking leave of Bharadwāja (mentioned in verse 21 below) seems to warrant this conclusion. The sage must in all probability have shifted since to the former place in order to keep himself in touch with what was going on at Chitrakoot.

स याच्यमानो गुरुणा मया च दृढविक्रमः । राघवः परमप्रीतो वसिष्ठं वाक्यमब्रवीत् ॥ ९ ॥
पितुः प्रतिज्ञां तामेव पालयिष्यामि तत्त्वतः । चतुर्दश हि वर्षाणि या प्रतिज्ञा पितुर्मम ॥ १० ॥

Reaching the said hermitage of Bharadwāja and alighting from his chariot, the valiant Bharata, the delight of his race, saluted the sage's feet. (6) Full of delight, Bharadwāja thereupon spoke to Bharata as follows:—"Did you meet Śrī Rāma my darling, and has your purpose been accomplished?" (7) Questioned thus by the wise Bharadwāja, the celebrated Bharata for his part, who was lovingly devoted to righteous-

ness, then replied to Bharadwāja as follows:—(8) "Supremely delighted on being solicited by my preceptor and myself (to return to Ayodhya), the celebrated Śrī Rāma (a scion of Raghu) of unrelenting prowess replied to Vasiṣṭha as follows:—(9) 'I shall without doubt unequivocally implement that pledge of my father (given to my mother Kaikeyī), which was to the effect that I should remain in exile actually for fourteen years.' (10)

एवमुक्तो महाप्राज्ञो वसिष्ठः प्रत्युवाच ह । वाक्यज्ञो वाक्यकुशलं राघवं वचनं महत् ॥ ११ ॥
एते प्रयच्छ संद्वष्टः पादुके हेमभूषिते । अयोध्यायां महाप्राज्ञ योगक्षेमकरो भव ॥ १२ ॥
एवमुक्तो वसिष्ठेन राघवः प्राञ्जुलः स्थितः । पादुके हेमविकृते मम राज्याय ते ददौ ॥ १३ ॥
निवृत्तोऽहमनुज्ञातो रामेण सुमहात्मना । अयोध्यामेव गच्छामि गृहीत्वा पादुके शुभे ॥ १४ ॥
एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः । भरद्वाजः शुभतरं मुनिर्वाक्यमुदाहरत् ॥ १५ ॥

"Spoken to as aforesaid, the highly enlightened Vasiṣṭha, who knows how to speak, actually addressed the following momentous words to Śrī Rāma (a scion of Raghu), who is an adept in expression:—(11) 'Full of great delight (please) gift these wooden sandals, decked with gold (to Bharata). (Existing in the form of these sandals) supply the needs of the people in Ayodhya and safeguard their interests, O highly intelligent prince !' (12) Requested in these words by Vasiṣṭha, Śrī Rāma (a scion

of Raghu) stood (on the sandals) facing the east and allowed me to take the aforesaid pair of wooden sandals, adorned with gold, for carrying on the rule (on his behalf). (13) Departed as permitted by the exceptionally high souled Śrī Rāma, I am returning to Ayodhya itself taking the blessed pair of sandals (with me)." (14) Hearing this happy report of the high-souled Bharata, Sage Bharadwāja made the following reply, which was (still) more agreeable (to hear):—(15)

नैतच्चित्रं नख्याग्रे शीलवृत्तविदां वरे । यदार्थं त्वयि तिष्ठेत्तु निम्नोत्सृष्टमिवोदकम् ॥ १६ ॥
अनृणः स महाबाहुः पिता दशरथस्तव । यस्य त्वमीदृशः पुत्रो धर्मात्मा धर्मवत्सलः ॥ १७ ॥
तमृपि तु महाप्राज्ञमुक्तवाक्यं कृताञ्जलिः । आमन्त्रयितुमारेभे चरणानुपगृह्य च ॥ १८ ॥
ततः प्रदक्षिणं कृत्वा भरद्वाजं पुनः पुनः । भरतस्तु ययौ श्रीमानयोध्यां सह मन्त्रिभिः ॥ १९ ॥
यानैश्च शकटैश्चैव हयैर्नागैश्च सा चम्पूः । पुनर्निवृत्ता विस्तीर्णा भरतस्यानुयायिनी ॥ २० ॥

"It is no wonder that, (even) as water discharged (from above) collects into a depression, noble conduct for its part should find its place in you, a tiger among men and the foremost of

those who know how to behave well and conduct themselves with propriety. (16) Free from (all) debt is your mighty-armed father, the celebrated Daśaratha, of whom was born such a

pious son as you, fondly devoted to virtue." (17) Bharata for his part stood with joined palms before the highly wise Rṣi (Sage Bharadwāja), who had spoken as above, and clasping his feet, proceeded to take leave of him. (18) Going clockwise round Bharadwāja (as a mark of respect)

again and again, the glorious Bharata for his part then left for Ayodhya along with his counsellors. (19) That large army following Bharata returned along the same route on chariots and bullock-carts as well as on horseback and on (the back of) elephants. (20)

ततस्ते यमुनां दिव्यां नदीं तीर्त्वार्मिमालिनीम् । ददृशुस्तां पुनः सर्वे गङ्गां शिवजलां नदीम् ॥ २१ ॥
तां रम्यजलसम्पूर्णां संतीर्य सहवान्धवः । शृङ्गवेरपुरं रम्यं प्रविवेश ससैनिकः ॥ २२ ॥
शृङ्गवेरपुराद् भूय अयोध्यां संदर्श ह । अयोध्यां तु तदा दृष्ट्वा पित्रा भ्रात्रा विवर्जिताम् ॥ २३ ॥
भरतो दुःखसंतप्तः सारथिं चेदमब्रवीत् । सारथे पश्य विश्वस्ता अयोध्या न प्रकाशते ॥ २४ ॥
निराकारा निरानन्दा दीना प्रतिहतस्वना ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयोदशाधिकशततमः सर्गः ॥ ११३ ॥

Having crossed the divine river Yamuna, adorned with a succession of waves, they all then beheld once more the river Ganga, containing holy waters. (21) Having easily crossed with his kinsfolk the aforesaid river, which was brimful with delightful waters, Bharata (with his army men) duly entered the lovely (town of) Śrngaverapura. (22) Proceeding from Śrngaverapura he vividly saw

Ayodhya once more: so the tradition goes. Seeing Ayodhya deserted by his father and (elder) brother (Śrī Rāma), Bharata for his part felt sore stricken with agony at that moment and spoke as follows to the (charioteer Sumantra):- "Look, O charioteer! Desolate and shorn of its grace, bereft of joy, wretched and noiseless, Ayodhya does not look bright (as before)." (23-25)

Thus ends Canto One hundred and thirteen in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

चतुर्दशाधिकशततमः सर्गः

Canto CXIV

Vālmiki portrays the gloomy appearance of Ayodhya with the help of a number of similes. Bharata enters his father's palace with a heavy heart speaking to Sumantra about the sorry spectacle which Ayodhya presented at the moment.

स्निग्धगम्भीरवोषेण स्यन्दनेनोपयान् प्रभुः । अयोध्यां भरतः क्षिप्रं प्रविवेश महायशाः ॥ १ ॥
विडालोलूकचरितामालीननरवारणाम् । निमिराभ्याहतां काशीमप्रकाशां निशामिव ॥ २ ॥
राहुशत्रोः प्रियां पत्नीं श्रिया प्रज्वलितप्रभाम् । ग्रहेणाभ्युदितेनैकां रोहिणीमिव पीडिताम् ॥ ३ ॥
अल्पोष्णक्षुब्धसलिलां वर्मतप्तविहंगमाम् । अनीनमीनशपग्राहां कृशां गिरिनदीमिव ॥ ४ ॥
विधूमामिव हेमाभां शिख्यामग्नेः समुत्थिताम् । हविरभ्युक्षितां पश्चान्निष्ठां विप्रलब्धं गताम् ॥ ५ ॥
विश्वस्तकवचां रुग्णराजवाजिरथश्वजान् । हतप्रवीरगामान्नां चमूमिव महाहवे ॥ ६ ॥

Journeying forth in a chariot which produced an agreeable deep sound, the powerful and highly illustrious Bharata duly entered Ayodhya in no time. (1) Haunted by cats and owls, obscured by darkness and devoid of light, with the house-doors of its men closed, the city presented the appearance of a dark night. (2) It looked desolate like Rohinī, the beloved consort of the moon-god (treated as an enemy by the demon Rāhu*), tormented (in the form of her spouse whose better half she is) by the planet Rāhu in the ascendant, though (ordinarily) invested with an exceedingly bright splendour by virtue of her glory. (3) It (further) looked attenuated like a

mountain-stream whose scalty waters had become hot and agitated (due to the rays of the sun), birds living in which were scorched by the sun and whose fish, small and big, and alligators had disappeared (into the mire). (4) It resembled a fully developed tongue of fire, devoid of smoke and bright as gold, later reduced to extinction when sprinkled all over with milk. (5) It looked like an army which had met with reverses in a major conflict—whose armours had been shattered, whose ensigns borne on elephants, horses and chariots had been torn and whose foremost heroes had been killed. (6)

सकेनां सस्वनां भूत्वा सागरस्य समुत्थिताम् । प्रशान्तमारुतोद्धूतां जलोर्मिमिव निःस्वनाम् ॥ ७ ॥
 त्यक्तां यज्ञायुधैः सर्वैरभिरूपैश्च याजकैः । सुत्याकाले सुनिर्वृत्ते वेदिं गतरवामिव ॥ ८ ॥
 गोष्ठमध्ये स्थितामार्तामचरन्तीं नवं तृणम् । गोवृषेण परित्यक्तां गवां पत्नीमिवोत्सुकाम् ॥ ९ ॥
 प्रभाकराद्यैः सुस्निग्धैः प्रज्वलद्भिरिवोत्तमैः । विपुक्तां मणिभिर्जात्यैर्नवां मुक्तावलीमिव ॥ १० ॥
 सहसाचरितां स्थानान्महीं पुण्यक्षयाद् गताम् । संहृतश्रुतिविस्तारां तारामिव दिवश्च्युताम् ॥ ११ ॥
 पुष्पनद्धां वसन्तान्ते मत्तभ्रमरशास्त्रिणीम् । द्रुतदावाग्निविप्लुष्टां क्लान्तां वनलतामिव ॥ १२ ॥

It presented the appearance of an oceanic wave which, though tossed very high (by a strong gale) with foam and a roar, is rendered noiseless when stirred by a quiet wind. (7) It resembled an altar which, when the period of offering oblations into the sacred fire has completely expired, has been cleared of all sacrificial implements and deserted by the learned priests, and where all noise has (consequently) ceased. (8) It looked like a cow fit to be covered by bulls and longing for copulation but bereft of an excellent bull and standing disconsolate in a cow-pen, refusing to feed on fresh

grass. (9) It (further) resembled a new necklace of pearls stripped of its highly polished, dazzling, excellent rubies and other gems of superior quality. (10) (Again) it presented the appearance of a meteor suddenly shifted from its position and fallen from the heavens, and (consequently) shorn of its expanse of light when descended on earth through exhaustion of its merit. (11) It (further) looked blighted in appearance like a forest creeper laden with blossom at the close of spring and appearing lovely with drunken bees (surrounding it) but (later on) scorched by a raging wild fire. (12)

* The demon presiding over a planet of the same name figuring in Indian astronomy and identified by modern astronomy with the shadow of the earth cast on the orb of the moon during what is known as a lunar eclipse.

सम्मूढनिगमां सर्वां संक्षिप्तविषयाणाम् । प्रच्छन्नशशिनक्षत्रां व्यामिवाम्बुधरैर्युताम् ॥ १३ ॥
 क्षीणानोत्तमैर्भग्नैः शरावैरभिसंवृताम् । हतशौण्डामिव ध्वस्तां पानभूमिमसंकृताम् ॥ १४ ॥
 वृक्कणभूमितलां निम्नां वृक्कणपात्रैः समावृताम् । उपयुक्तोदकां भग्नां प्रपां निपतितामिव ॥ १५ ॥
 विपुलां विततां चैव युक्तपाशां तरस्विनाम् । भूमौ बाणैर्विनिष्कृतां पतितां व्यामिवायुधात् ॥ १६ ॥
 सहसा युद्धशौण्डेन हयारोहेण वाहिताम् । निहतां प्रतिसैन्येन वडवामिव पातिताम् ॥ १७ ॥
 भरतस्तु रथस्थः सञ्श्रीमान् दशरथात्मजः । वाहयन्तं रथश्रेष्ठं सारथिं वाक्यमब्रवीत् ॥ १८ ॥

The entire city with its trafficless streets and markets carrying on a dull business resembled a cloudy sky with the moon and (other) stars obscured. (13) (With its streets and lanes unswept and full of rubbish) Ayodhya presented the appearance of a deserted and uncleaned tavern strewn with broken vessels devoid of any excellent liquor, the wine-drinkers having been killed. (14) (Again) it looked like a shed erected for storage and distribution of water, but now broken and collapsed with its platform razed and sunk, and covered with broken vessels, its water having been used up. (15) It (further)

resembled a bow-string, broad and long (extended over the entire length of a bow), with a noose at both ends (in order to fasten it to the bow), severed from the bow by the arrows of heroes and fallen to the ground. (16) It (further) resembled a mare spurred on precipitately by a horseman, skilled in warfare, and fallen down when killed by the opposite army. (17) Seated in his chariot, the glorious Bharata, son of Daśaratha, for his part, spoke as follows to the charioteer (Sumantra), who was driving the foremost of (the king's) chariots:—(18)

किं नु खल्वद्य गम्भीरो मूर्च्छितो न निशाम्यते । यथापुरमयोध्यायां गीतवादित्रनिःस्वनः ॥ १९ ॥
 वारुणीमदगन्धश्च माल्यगन्धश्च मूर्च्छितः । चन्दनागुरुगन्धश्च न प्रवाति समन्ततः ॥ २० ॥
 यानप्रवरयोपश्च सुस्निग्धहयनिःस्वनः । प्रमत्तगजनादश्च महान्श्च रथनिःस्वनः ॥ २१ ॥
 नेदानीं श्रूयते पुर्यामत्यां रामे विवासिते । चन्दनागुरुगन्धांश्च महार्हाश्च वनस्रजः ॥ २२ ॥
 गते रामे हि तरुणाः संतप्ता नोपभुङ्क्ते । बहिर्यात्रां न गच्छन्ति चित्रमाल्यधरा नराः ॥ २३ ॥
 नोत्सवाः सम्प्रवर्तन्ते रामशोकार्दिते पुरे । सा हि नूनं मम भ्रात्रा पुरस्यास्य द्युतिर्गता ॥ २४ ॥

"How is it, I wonder, that the deep and resonant sound of vocal and instrumental music is not heard as before in Ayodhya today ? (19) The intoxicating fragrance of spirituous liquor, the scent of flowers and the odour of sandalwood and aloewood, which (once) used to be spread on all sides, is not being wafted. (20) Śrī Rāma having been sent into exile, neither the noise of the foremost of chariots nor the most delightful neighing of horses, neither the trumpeting of highly excited elephants nor the great noise of chariots is heard in this city

now. Sore distressed on Śrī Rāma having departed (from Ayodhya), indeed, young men (here) no longer use the paste of aloewood and sandalwood nor costly garlands of sylvan flowers (to cool their body with); nor do men go out for excursion wearing wreaths of various flowers. (21—23) Festivities no longer duly proceed in the capital, stricken (as it is) with grief caused by separation from Śrī Rāma; the former splendour of this city has, truly speaking, undoubtedly departed with my (elder) brother (Śrī Rāma). (24)

नहि राजत्ययोध्येयं सासारेवार्जुनी क्षया । कदा नु खलु मे भ्राता महोत्सव इवागतः ॥ २५ ॥
जनयिष्यत्ययोध्यायां हर्षं ग्रीष्म इवाम्बुदः । तरुणैश्चारुवेषैश्च नरैरुन्नतगामिभिः ॥ २६ ॥
सम्पतद्भिरयोध्यायां नाभिमानि महापथाः । इति ब्रुवन् सारथिना दुःखितो भरतस्तदा ॥ २७ ॥
अयोध्यां सम्प्रविश्यैव विवेश वसतिं पितुः । तेन हीनां नरेन्द्रेण सिंहहीनां गुहाभिव ॥ २८ ॥
तदा तदन्तःपुरमुञ्चितप्रभं सुरैरिवोत्कृष्टमभास्करं दिनम् ।
निरीक्ष्य सर्वत्र विभक्तमात्मवान् मुमोच बाष्पं भरतः सुदुःखितः ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्दशाधिकशततमः सर्गः ॥ ११४ ॥

This Ayodhya (with tears flowing from the eyes of its citizens) does not look charming any more than the night of a bright fortnight, with a (continuous) shower. Oh, when will my (elder) brother, returned (to Ayodhya) like a great festival, bring forth joy in Ayodhya like a rainy cloud in summer ? The highways no longer shine forth with youngmen, clad in an attractive garb and walking with a proud gait, pouring into Ayodhya (from outside).” Immediately on penetrating into the heart of Ayodhya,

Bharata, who was talking in the above strain with his charioteer (Sumantra), at that time, stricken (as he was) with agony, entered his father's palace, which looked (desolate) like a cave without a lion, bereft as it was of that ruler of men. (25—28) Sore distressed to gaze at that moment on the well-known gynaeceum,—which, having shed its splendour, resembled a day without the sun, bewailed by gods*, and was untidy everywhere, Bharata, who though self-possessed, shed tears. (29)

Thus ends Canto One hundred and fourteen in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशाधिकशततमः सर्गः

Canto CXV

Permitted by Vasiṣṭha and accompanied by Śatrughna and others, when the queens had entered the gynaeceum, Bharata proceeds to Nandigrāma and, installing the wooden sandals of Śrī Rāma on the royal seat, himself puts on the garb of an ascetic and carries on the rule under orders of the sandals, holding the royal umbrella over them.

ततो निक्षिप्य मातृस्ता अयोध्यायां दृढव्रतः । भरतः शोकसंतप्तो गुरुनिदमथाब्रवीत् ॥ १ ॥
नन्दिग्रामं गमिष्यामि सर्वानामन्त्रयेऽत्र वः । तत्र दुःखमिदं सर्वं सहिष्ये राघवं विना ॥ २ ॥

* The commentators refer here to a story in the Purāṇas, according to which, in the course of the great conflict between gods and demons the former lost ground and the sun-god was thrown down by Rāhu. This was followed by a chaos in the universe, when there was no division of days and nights. The gods approached Brahmā, who appointed Sage Atri to officiate for the sun-god for a week. One of these days of chaos is referred to here as a day without the sun, deplored by gods.

गतश्चाहो दिवं राजा वनस्थः स गुरुर्मम । रामं प्रतीक्षे राज्याय स हि राजा महायशः ॥ ३ ॥
 एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः । अब्रुवन् मन्त्रिणः सर्वे वसिष्ठश्च पुरोहितः ॥ ४ ॥
 सुभृशं श्लाघनीयं च यदुक्तं भरत त्वया । वचनं भ्रातृवात्सल्यादनुरूपं तवैव तत् ॥ ५ ॥
 नित्यं ते बन्धुलुब्धस्य तिष्ठतो भ्रातृसौहृदे । मार्गमार्थं प्रपन्नस्य नानुमन्येत कः पुमान् ॥ ६ ॥

Having brought his celebrated mothers (back) to Ayodhya, Bharata of steadfast vows, sore stricken with grief (as he was), then submitted to his preceptors (Vasiṣṭha, Vāmadeva and others) forthwith as follows:— (1) "I take leave of you all here: I shall (at once) proceed to Nandigrāma. Bereft of Śrī Rāma (a scion of Raghu) I shall endure all this suffering there. (2) Alas, the king has ascended to heaven and that elder brother of mine has taken up his abode in the forest. I look forward to Śrī Rāma to take care of the kingdom; for he is the highly illustrious

ruler (of Ayodhya)." (3) Hearing this blessed utterance of the high-souled Bharata, all his counsellors as well as Vasiṣṭha, the (chief) family priest replied (as follows):— (4) "The statement that has been made by you through loving devotion to your (elder) brother is extremely laudable; nay, it is worthy of you alone. (5) What man would not approve of the resolution of Your Royal Highness, who are ever covetous of the welfare of your kinsmen and are steadfast in your affection for your brothers, nay, who have taken to the noble path (the path of virtue) ?" (6)

मन्त्रिणां वचनं श्रुत्वा यथाभिलषितं प्रियम् । अब्रवीत् सारथिं वाक्यं रथो मे युज्यतामिति ॥ ७ ॥
 प्रहृष्टवदनः सर्वा मातुः समभिभाष्य च । आरुरोह रथं श्रीमाञ्छत्रुध्नेन समन्वितः ॥ ८ ॥
 आरुह्य तु रथं क्षिप्रं शत्रुध्नभरताबुधौ । ययतुः परमप्रीतौ वृत्तौ मन्त्रिपुरोहितैः ॥ ९ ॥
 अग्रतो गुरवः सर्वे वसिष्ठप्रमुखा द्विजाः । प्रययुः प्राङ्मुखाः सर्वे नन्दिग्रामो यतो भवेत् ॥ १० ॥
 बलं च तदनाहूतं गजाश्वरथसंकुलम् । प्रययौ भरते याते सर्वे च पुरवासिनः ॥ ११ ॥
 रथस्थः स तु धर्मात्मा भरतो भ्रातृवत्सलः । नन्दिग्रामं ययौ तूर्णं शिरस्यादाय पादुके ॥ १२ ॥

Hearing the agreeable reply of the counsellors, which was in consonance with his desire, Bharata spoke as follows to the charioteer (Sumantra):— "Let my chariot be got ready !" (7) Having spoken kindly with a most cheerful countenance, to all his mothers and accompanied by Śatrughna, the glorious prince got into the chariot. (8) Mounting the chariot, supremely delighted and surrounded by the counsellors and family priests, both Bharata and Śatrughna for their part quickly departed. (9) All the preceptors, headed by Vasiṣṭha, and (other)

Brahmans being in the forefront, all proceeded with their face turned eastward on the path by which Nandigrāma could be reached. (10) When Bharata had left, the army too, full of elephants, horses and chariots, marched, though not called by Bharata, as well as all the citizens. (11) Seated in his chariot, the celebrated Bharata, for his part, whose mind was given to piety and who was (so) lovingly devoted to his (elder) brother, drove fast to Nandigrāma, taking the (pair of) wooden sandals on his head. (12)

भरतस्तु ततः क्षिप्रं नन्दिग्रामं प्रविश्य सः । अवतीर्थ रथात् तूर्णं गुरुनिदमभाषत ॥ १३ ॥
 एतद् राज्यं मम भ्रात्रा दत्तं संन्यासमुत्तमम् । योगक्षेमवहे चेमे पादुके हेमभूषिते ॥ १४ ॥
 भरतः शिरसा कृत्वा संन्यासं पादुके ततः । अब्रवीद् दुःखसंततः सर्वं प्रकृतिमण्डलम् ॥ १५ ॥

छत्रं धारयत क्षिप्रमार्यपादाविमौ मतौ । आभ्यां राज्ये स्थितौ धर्मः पादुकाभ्यां गुरोर्मम ॥ १६ ॥
 भ्रात्रा तु मयि संन्यासो निक्षिप्तः सौहृदादयम् । तमिमं पालयिष्यामि राघवागमनं प्रति ॥ १७ ॥
 क्षिप्रं संयोजयित्वा तु राघवस्य पुनः स्वयम् । चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ ॥ १८ ॥

Having speedily entered Nandigrāma and quickly alighting from his chariot, the said Bharata for his part then submitted to his preceptors as follows:— (13) "This kingdom has been given to me by my (elder) brother (Śrī Rāma) as a foremost sacred trust, as well as these wooden sandals decked with gold, which will supply all our needs and bring security (to us)." (14) Having dedicated the sacred trust to the (pair of) wooden sandals with his head bent low, Bharata, who was sore stricken with agony, then spoke (as follows) to the entire body of his ministers:— (15) "Hold the royal

umbrella over these sandals; they are considered (by me) to be (as good as) the feet of my elder brother. By these wooden sandals of my elder brother will righteousness be established in the kingdom. (16) From affection alone has this sacred trust been committed to my charge by my (elder) brother. I shall keep this aforesaid trust till the return of Śrī Rāma (a scion of Raghu). (17) Having undoubtedly restored these wooden sandals to Śrī Rāma's feet immediately (on his return to the capital) myself, I for my part shall behold those feet placed on the (wooden) sandals." (18)

ततो निक्षिप्तभारोऽहं राघवेण समागतः । निवेद्य गुरवे राज्यं भजिष्ये गुरुवर्तिताम् ॥ १९ ॥
 राघवाय च संन्यासं दत्त्वेमे वरपादुके । राज्यं चेदमयोध्यां च धूतपापो भवाम्यहम् ॥ २० ॥
 स वल्कलजटाधारी मुनिवेषधरः प्रभुः । नन्दिग्रामेऽवसद् धीरः ससैन्यो भरतस्तदा ॥ २१ ॥
 सवालव्यजनं छत्रं धारयामास स स्वयम् । भरतः शासनं सर्वं पादुकाभ्यां निवेदयन् ॥ २२ ॥
 ततस्तु भरतः श्रीमानभिषिच्यार्यपादुके । तदधीनस्तदा राज्यं कारयामास सर्वदा ॥ २३ ॥
 तदा हि यत् कार्यमुपैति किञ्चिदुपायनं चोपहृतं महार्हम् ।
 स पादुकाभ्यां प्रथमं निवेद्य चकार पश्चाद् भरतो यथावत् ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चदशधिकशततमः सर्गः ॥ ११५ ॥

Having restored the kingdom to my elder brother, when (re-) united with Śrī Rāma (a scion of Raghu), and thereby laid down the burden (of responsibility), I shall then assume the role of a servant of my elder brother. (19) Nay, having given back to Śrī Rāma (a scion of Raghu) this kingdom, held as a trust (till then), as well as (the city of) Ayodhya and the pair of excellent wooden sandals, I

shall have shaken off the stigma (of having been instrumental in bringing about the exile of my elder brother)." (20) Wearing the bark of trees (on his person) and matted locks (on his head) and (thus) assuming the garb of an ascetic, the said powerful and wise Bharata then lived at Nandigrāma with the army. (21) Committing the whole administration to the care of the wooden sandals, the celebrated Bharata

himself held the royal umbrella along with the *Chowrie* (over them as a mark of respect). (22) Having then consecrated the wooden sandals of his elder brother (on the throne of Ayodhya), the glorious Bharata for his part now carried on the rule always

subordinate to them. (23) Submitting in the first instance to the wooden sandals whatever affair (of the State) came up (before him), nay, whatever highly valuable present was offered (to the State), the said Bharata dealt with it in the proper way afterwards. (24)

Thus ends Canto One hundred and fifteen in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

षोडशधिकशततमः सर्गः

Canto CXVI

Learning from outward signs that the ascetics who lived in the vicinity of Śrī Rāma were anxious to shift to some other forest, the latter asks them why they wished to leave the place. Being told in reply that they were being molested by Rākṣasas under the leadership of Khara, he gives his consent and, sending them away with great respect, retires to his own hermitage.

प्रतियाते तु भरते वसन् रामस्तदा वने । लक्ष्यामास सोद्वेगमथौत्सुक्यं तपस्विनाम् ॥ १ ॥
 ये तत्र चित्रकूटस्य पुरस्तात् तापसाश्रमे । राममाश्रित्य निरतास्तानलक्ष्यदुत्सुकान् ॥ २ ॥
 नयनैर्भ्रुकुटीभिश्च रामं निर्दिश्य शङ्किताः । अन्योन्यमुपजल्पन्तः शनैश्चक्रुर्मथः कथाः ॥ ३ ॥
 तेषामौत्सुक्यमालक्ष्य रामस्त्वात्मनि शङ्कितः । कृताञ्जलिरुवाचेदमृषिं कुलपतिं ततः ॥ ४ ॥
 न कच्चिद् भगवन् किञ्चित् पूर्ववृत्तमिदं मयि । दृश्यते विकृतं येन विक्रियन्ते तपस्विनः ॥ ५ ॥
 प्रमादाच्चरितं किञ्चित् कच्चिन्नावरजस्य मे । लक्ष्मणस्यर्षिभिर्दृष्टं नानुरूपं महात्मनः ॥ ६ ॥
 कच्चिन्नुश्रूषमाणा वः शुश्रूषणपरा मयि । प्रमदाभ्युचितां वृत्तिं सीता युक्तां न वर्तते ॥ ७ ॥

Living in the forest when Bharata had returned (to Ayodhya), Śrī Rāma for his part forthwith noticed during that period anxiety accompanied by perturbation among the ascetics. (1) He perceived the ascetics—who looked formerly quite pleased in that hermitage at Chitrakoot, depending (as they did) on Śrī Rāma—anxious. (2) Making references to Śrī Rāma through (the movements of their eyes and eyebrows and calling one another, full of misgiving, they whispered among themselves. (3) Perceiving their anxiety, Śrī Rāma was filled with apprehension about himself and accordingly submitted with joined

palms as follows to the Ṛṣi (a seer of Vedic Mantras) who presided over the hermitage:—(4) "I fear, O venerable sir, the conduct of my forefathers is not seen in me here or there is some change for the worse in me, due to which the ascetics feel agitated. (5) I hope no lapse, unbecoming of an exalted soul, on the part of my younger brother, Lakṣmaṇa, has been detected by the sages. (6) While attending on you, Sitā, who remains solely devoted to my service, does not, I am afraid, follow the conduct wholly worthy of a young lady and showing due respect (to you)." (7)

अथर्षिर्जरया वृद्धस्तपसा च जरां गतः । वेपमान इवोवाच रामं भृतदयापरम् ॥ ८ ॥
 कुतः कल्याणवत्त्वायाः कल्याणाभिरतेः सदा । चलनं तात वैदेह्यास्तपस्विषु विशेषतः ॥ ९ ॥
 त्वन्निमित्तमिदं तावत् तापसान् प्रति वर्तते । रक्षोभ्यस्तेन संविग्नाः कथयन्ति मिथः कथाः ॥ १० ॥
 रावणावरजः कश्चित् खरो नामेह राक्षसः । उत्माद्य तापसान् सर्वाञ्जनस्थाननिवासिनः ॥ ११ ॥
 धृष्टश्च जितकाशी च नृशंसः पुरुषादकः । अवलिप्तश्च पापश्च त्वां च तात न मृष्यते ॥ १२ ॥

The Rṣi, who was not only worn out from age but had also attained ripeness through askesis, replied (as follows), as though quaking, to Śrī Rāma, who regarded compassion for created beings as the highest virtue:— (8) "How can there be any aberration, my darling, on the part of Sitā (a princess of the Videha kingdom), who has a benign disposition and is ever devoted to goodness, particularly (in her attitude) towards ascetics ? (9)

This peril from the Rākṣasas threatens the ascetics because of you (who are kindly disposed to the latter). Alarmed by it, they hold conversation among themselves. (10) Having uprooted all the ascetics in Janasthāna (a portion of the Daṇḍaka forest), a man-eating Rākṣasa, Khara by name,—who is a younger brother of Rāvaṇa and is presumptuous, victorious in battle, brutal, haughty and sinful,—is intolerant of you too, my darling ! (11-12)

त्वं यदाप्रभृति ह्यस्मिन्नाश्रमे तात वर्तसे । तदाप्रभृति रक्षांसि विप्रकुर्वन्ति तापसान् ॥ १३ ॥
 दर्शयन्ति हि बीभत्सैः क्रूरैर्भीषणकैरपि । नानारूपैर्विरूपैश्च रूपैरसुखदर्शनैः ॥ १४ ॥
 अप्रशस्तैरशुचिभिः सम्प्रयुज्य च तापसान् । प्रतिघ्नन्त्यपरान् क्षिप्रमनार्याः पुरतः स्थितान् ॥ १५ ॥
 अवक्षिपन्ति सुभाण्डानग्नीन् सिञ्चन्ति वारिणा । कलशांश्च प्रमर्दन्ति हवने समुपस्थिते ॥ १६ ॥
 तैर्दुरात्मभिराविष्टानाश्रमान् प्रजिहासवः । गमनायान्यदेशस्य चोदयन्त्यप्योद्य माम् ॥ १७ ॥
 तत् पुरा राम शारीरीमुपहिंसां तपस्विषु । दर्शयन्ति हि दुष्टास्ते त्यक्ष्याम इममाश्रमम् ॥ १८ ॥
 बहुमूलफलं चित्रमविदूरादितो वनम् । अश्रमस्याश्रममेवाहं श्रयिष्ये सगणः पुनः ॥ १९ ॥
 खरस्त्वय्यपि चायुक्तं पुरा राम प्रवर्तते । सहास्माभिरितो गच्छ यदि बुद्धिः प्रवर्तते ॥ २० ॥
 सकलत्रय संदेहो नित्यं युक्तस्य राघव । समर्थस्यापि हि सतो वासो दुःखमिहाद्य ते ॥ २१ ॥

"(Ever) since, O darling, you are in this hermitage, the ogres continue to ill-treat the ascetics. (13) They reveal themselves in diverse odious, savage, hideous and ugly forms, whose (very) sight brings sorrow (in its wake). (14) Nay, (forcibly) bringing the ascetics into touch with forbidden and impure substances, the ignoble fellows quickly dispose of others standing in front of them. (15) When the time of pouring oblations into the sacred fire has approached, they fling away sacrificial vessels such as the ladle, sprinkle the fires with water and smash the water-pots. (16) Desirous of leaving

for good the hermitages defiled by those evil-minded fellows, the sages urge me to shift to another region to day. (17) Therefore, O Rāma, we shall certainly abandon this hermitage before those wicked fellows exhibit bodily violence towards the ascetics. (18) I shall then resort with my followers to the hermitage of Sage Aśwa (lit., who does not lay by anything for the morrow), consisting of an excellent woodland abounding in roots and fruits, not very far from this place. (19) If your mind feels so inclined, O Rāma, depart from this place along with us before Khara proceeds unjustly with

you as well, O Rāma ! (20) Your continuance too at this place, O scion of Raghu, with your consort, although you are ever alert and even though you are powerful enough (to put him down), is attended with peril and conducive to misery now." (21)

इत्युक्तवन्तं रामस्तं राजपुत्रस्तपस्विनम् । न शशाकोत्तरैर्वाक्यैरवबुद्धं समुत्सुकम् ॥ २२ ॥
 अभिनन्द्य समापृच्छ्य समाधाय च राघवम् । स जगामाश्रमं त्यक्त्वा कुलैः कुलपतिः सह ॥ २३ ॥
 रामः संसाध्य ऋषिगणमनुगमनाद् देशात् तस्मात् कुलपतिमभिवाद्य ऋषिम् ।
 सम्यक्प्रीतैस्तैरनुमत उपदिष्टार्थः पुण्यं वासाय स्वनिख्यमुपसम्पदे ॥ २४ ॥
 आश्रममृषिविरहितं प्रभुः क्षणमपि न जहौ स राघवः ।
 राघवं हि सततमनुगतास्तापसाश्चार्घचरिते धृतगुणाः ॥ २५ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे षोडशधिकशततमः सर्गः ॥ ११६ ॥

Prince Rāma could not with counter-arguments check the said ascetic when he had spoken as above, impatient as he was (to leave the place). (22) Extolling, duly taking leave of and consoling Śrī Rāma (a scion of Raghu), the aforesaid leader of the sages departed with the hosts of sages, leaving the hermitage. (23) Seeing off the multitude of sages from that area by following them (to a distance), and greeting the Ṛṣi who presided over the (entire) host, nay,

instructed (by the sage) about his duty, Śrī Rāma, when permitted by them, who were highly pleased (with him), returned to his sacred dwelling for rest. (24) The powerful Śrī Rāma (a scion of Raghu), referred to above, did not leave the hermitage, (now) bereft of the sages, even for a moment; while the ascetics, who had fixed their mind on Śrī Rāma (who followed the conduct of sages) constantly followed Śrī Rāma (with their mind). (25)

Thus ends Canto One hundred and sixteen in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

सप्तदशधिकशततमः सर्गः

Canto CXVII

Afraid of prolonging his stay at Chitrakoot because of many handicaps, Śrī Rāma leaves that mountain and, reaching the hermitage of Sage Atri, greets the aforesaid Ṛṣi. Glorifying the ascetic life of his wife, Anasūyā, the sage urges Rāma to send his consort, Sītā, to her. Kindly receiving the princess, who greeted the venerable old lady on reaching her as instructed by her husband, Anasūyā gives her instructions on the duties of a devoted wife.

राघवस्त्वययातेषु सर्वेष्वनुविचिन्तयन् । न तत्रारोचयद् वासं कारणैर्बहुभिस्तदा ॥ १ ॥
 इह मे भरतो दृष्टो मातरश्च सनागराः । सा च मे स्मृतिरन्वेति तान् नित्यमनुशोचतः ॥ २ ॥
 स्कन्धावारनिवेशेन तेन तस्य महात्मनः । हयहस्तिकरीषैश्च उपमर्दः कृतो भृशम् ॥ ३ ॥

तस्मादन्यत्र गच्छाम इति संचिन्त्य रात्रवः । प्रातिष्ठत स वैदेह्या लक्ष्मणेन च संगतः ॥ ४ ॥
 सोऽत्रैराश्रममासाद्य तं वन्दे महायशाः । तं चापि भगवानत्रिः पुत्रवत् प्रत्ययद्यत ॥ ५ ॥
 स्वयमातिथ्यमादिश्य सर्वमस्य सुसत्कृतम् । सौमित्रिं च महाभागं सीतां च समसान्वयत् ॥ ६ ॥

Reflecting again and again, when all (the ascetics) had left, Śrī Rāma (a scion of Raghu) for his part did not like to continue his stay there any more for many reasons. (1) "At this place was Bharata seen by me as well as my mothers with the people of Ayodhya. Nay, that memory (still) haunts me, who mourn for them daily. (2) Moreover, much impurity has been caused (to the land) by the dry dung of horses and elephants due to the camping, referred to above, of the army of that

high-souled prince (Bharata). (3) We shall, therefore, move elsewhere !" Pondering thus, the celebrated Śrī Rāma (a scion of Raghu) accompanied by Sitā (a princess of the Videha kingdom) and Lakṣmaṇa, departed (from Chitrakoot). (4) Having reached the hermitage of Sage Atri, that highly illustrious prince saluted him; and the glorious Atri too received him as his own son. (5) Having personally shown every hospitality with full honour to him, he comforted the highly blessed Lakṣmaṇa and Sitā too. (6)

पत्नीं च तमनुप्राप्तां वृद्धामामन्य सत्कृताम् । सान्वयायास धर्मज्ञः सर्वभूतहिते रतः ॥ ७ ॥
 अनसूयां महाभागां तापसीं धर्मचारिणीम् । प्रतिगृह्णीष्व वैदेहीमब्रवीदृषिसत्तमः ॥ ८ ॥
 रामाय चाचक्षे तां तापसीं धर्मचारिणीम् । दश वर्षाण्यनावृष्ट्या दग्धे लोके निरन्तरम् ॥ ९ ॥
 यया मूलफले सृष्टे जाह्नवी च प्रवर्तिता । उग्रेण तमसा युक्ता नियमैश्चाप्यलंकृता ॥ १० ॥
 दश वर्षसहस्राणि यया तप्तं महत् तमः । अनसूया व्रतैस्तात प्रत्यूहाश्च निवर्हिताः ॥ ११ ॥
 देवकार्यनिमित्तं च यया संत्वरमाणया । दशरात्रं कृता रात्रिः सेयं मातेव तेऽनत्र ॥ १२ ॥
 तामिमां सर्वभूतानां नमस्कार्यो तमस्विनीम् । अभिगच्छतु वैदेही वृद्धामक्रोधनां सदा ॥ १३ ॥

Calling by name his aged and highly blessed wife, Anasūyā, who had reached his presence and was received with attentions (by him), and who was given to austerities and the practice of virtue, Atri (the foremost of sages), who knew what is right and was devoted to the good of all created beings, spoke kindly to her, (and said), "Welcome Sitā (a princess of the Videha kingdom)." (7-8) He further introduced to Śrī Rāma (as follows) the aforesaid lady, who was given to austerities and the practice of virtue:—"Like a mother to you, O sinless

prince, is this celebrated Anasūyā, distinguished by severe asceticism and adorned with sacred vows, by whom roots and fruits were produced and the river Ganga (a foster-daughter of the royal king Jahnu) was made to flow (close to my hermitage by virtue of her asceticism) at a time when the world had been dried up by a drought continuing for ten years without break, (nay) by whom great askesis was practised for ten thousand years and obstacles (in the way of Ṛsis) were done away with and by whom for the purpose*

* We read in the Purāṇas how Sage Māṇḍavya once pronounced a curse against a hermitess, Śāṇḍili by name, who was a friend of Anasūyā, that she would be widowed one morning within the next ten days. The hermitess in her turn pronounced a counter-curse saying that there would be no dawn any more. Alarmed at this gods approached Anasūyā, who by virtue of her asceticism converted the period of ten nights into one and in this way averted the death of the hermitess' husband and accomplished the purpose of gods.

of gods in a great hurry ten nights were reduced to one night. (9-12) Let Sītā (a princess of the Videha kingdom) meekly approach this

celebrated and aged hermitess, who is worth saluting in the eyes of all created beings, and is ever free from anger." (13)

एवं ब्रुवाणं तमृषिं तथेत्युक्त्वा स राघवः । सीतामालोक्य धर्मज्ञामिदं वचनमब्रवीत् ॥ १४ ॥
 राजपुत्रि श्रुतं त्वेतन्मुनेरस्य समीरितम् । श्रेयोऽर्थमात्मनः शीघ्रमभिगच्छ तपस्विनीम् ॥ १५ ॥
 अनसूयेति या लोके कर्मभिः ख्यातिमागता । तां शीघ्रमभिगच्छ त्वमभिगम्यां तपस्विनीम् ॥ १६ ॥
 सीता त्वेतद् वचः श्रुत्वा राघवस्य यशस्विनी । तामत्रिपत्नीं धर्मज्ञामभिचक्राम मैथिली ॥ १७ ॥
 शिथिलां वलितां वृद्धां जरापाण्डुरमूर्धजाम् । सततं वेपमानाङ्गीं प्रवाते कदलीमिव ॥ १८ ॥
 तां तु सीता महाभागामनसूयां पतिव्रताम् । अभ्यवादयदव्यग्रा स्वं नाम समुदाहरत् ॥ १९ ॥
 अभिवाद्य च वैदेही तापसीं तां दमान्विताम् । वद्धाञ्जलिपुटा हृष्टा पर्यवृच्छदनामयम् ॥ २० ॥

Saying "Amen !" to the aforesaid Rṣi, who was speaking in this strain, and looking at Sītā, who knew what is right, the celebrated Śrī Rāma (a scion of Raghu) addressed the following words to her:—(14) "The foregoing utterance of this sage has surely been heard by you, O princess ! For your own good (therefore) quickly approach the hermitess with reverence. (15) Speedily seek you respectfully the ascetic lady, who is worth approaching with reverence and who has attained celebrity in the world through her actions under the name of Anasūyā (*lit.*, free from jealousy)." (16) Hearing this exhortation of Śrī Rāma (a

scion of Raghu), the illustrious Sītā, a princess of Mithila, for her part proceeded to meet the celebrated and aged consort of Atri, who knew what is right, (nay) who was feeble (of body) and wrinkled, with her hair turned grey due to old age, and whose frame constantly shook like a banana tree in a storm. (17-18) Sītā for her part calmly greeted the highly blessed Anasūyā, devoted to her husband, and duly uttered her own name (by way of introduction). (19) Nay, having greeted that hermitess, who was endowed with self-restraint, Sītā (a princess of the Videha kingdom), full of joy, inquired after her health with joined palms. (20)

ततः सीतां महाभागां दृष्ट्वा तां धर्मचारिणीम् । सान्त्वयन्त्यब्रवीद् वृद्धा दिष्ट्या धर्ममवेक्षसे ॥ २१ ॥
 त्यक्त्वा शतिजनं सीते मानवृद्धिं च मानिनि । अवरुद्धं वने रामं दिष्ट्या त्वमनुगच्छसि ॥ २२ ॥
 नगरस्थो वनस्थो वा शुभो वा यदि वाशुभः । यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥ २३ ॥
 दुःशीलः कामवृत्तो वा धनैर्वा परिवर्जितः । स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः ॥ २४ ॥
 नातो विशिष्टं पश्यामि बान्धवं विमृशन्त्यहम् । सर्वत्र योग्यं वैदेहि ततःकृतमिवाव्ययम् ॥ २५ ॥
 न त्वेवमनुगच्छन्ति गुणदोषमसस्त्रियः । कामवक्तव्यहृदया भर्तृनाथाश्चरन्ति याः ॥ २६ ॥
 प्राप्नुवन्त्ययशश्चैव धर्मभ्रंशं च मैथिलि । अकार्यवशमावन्नाः स्त्रियो याः खलु तद्विधाः ॥ २७ ॥
 त्वद्विधास्तु गुणैर्युक्ता दृष्टलोकपरावराः । स्त्रियः स्वर्गे चरिष्यन्ति यथा पुण्यकृतस्तथा ॥ २८ ॥
 तदेवमेतं त्वमनुव्रता सती पतिप्रधाना समयानुवर्तिनी ।
 भव स्वभर्तुः सहधर्मचारिणी यशश्च धर्मं च ततः समाप्स्यसि ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे सप्तदशधिकशततमः सर्गः ॥ ११७ ॥



Sita's Meeting with Anasuya

Seeing the highly blessed and celebrated Sitā, who was given to the practice of virtue, the old lady thereupon comfortingly said (to her), " Luckily (enough) you have your eyes fixed on righteousness. (21) Having forsaken your relations and given up your exaltation, O proud Sitā, I am glad, you are following (your husband,) Śrī Rāma, who has been exiled into the forest. (22) Worlds that are attended with great prosperity await those women to whom their husband is dear, no matter whether he lives in a city or in a forest, whether he is propitious or adverse. (23) In the eyes of women who are blessed with a noble disposition the husband is the highest deity, no matter whether he is ill-mannered or licentious or entirely devoid of riches. (24) Though deeply pondering, I do not see for a woman a friend greater than the husband and more capable of yielding one's desired object at all places like the imperishable fruit of one's austerities, O princess

of the Videha kingdom ! (25) Those evil women, however, whose hearts are swayed by desire, (nay) who lord it over their husband, having no sense of virtue and vice, and move about (at will) do not follow him in the aforesaid manner. (26) Indeed, fallen a prey to concupiscence (which is worth giving up), women who belong to that category, O princess of Mithila, meet with a fall from virtue and also reap infamy. (27) Women like you, on the other hand, who are adorned with virtues (like devotion to their husband) and have discovered what is good and evil in the world, will (hereafter) dwell in heaven in the same way as those who have performed meritorious deeds. (28) Therefore, remaining devoted to the service of this prince, (nay), looking upon your husband as the foremost (object of your worship) and attending on him at the proper time, practise virtue in co-operation with your husband. Thereby you will easily attain fame as well as religious merit." (29)

Thus ends Canto One hundred and seventeen in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

अष्टादशाधिकशततमः सर्गः

Canto CXVIII

At the end of her dialogue with Sitā Anasūyā requests her to ask a boon of the hermitess and, highly pleased with her, the hermitess bestows heavenly flowers and ornaments on her. Urged by Anasūyā, she relates to the hermitess the story of her marriage.

सा त्वेवमुक्ता वैदेही त्वनसूयानसूयया । प्रतिपूज्य वन्द्यो मन्दं प्रवक्तुमुपचक्रमे ॥ १ ॥
 नैतदाश्चर्यमार्यायां यन्मां त्वमनुभाषसे । विदितं तु ममाप्येतद् यथा नार्याः पतिर्गुरुः ॥ २ ॥
 यद्यप्येव भवेद् भर्ता अनार्यो वृत्तिवर्जितः । अद्वैधमत्र वर्तव्यं तथाप्येव मया भवेत् ॥ ३ ॥
 किं पुनर्यो गुणश्लाघ्यः सानुक्रोशो जितेन्द्रियः । स्थिरानुरागो धर्मात्मा मातृवत्पितृवत्पियः ॥ ४ ॥
 यां वृत्तिं वर्तते रामः कौसल्यायां महाबलः । तामेव नृपनारीणामन्यासामपि वर्तते ॥ ५ ॥
 सकृद् दृष्टास्वपि स्त्रीषु नृपेण नृपवत्सलः । मातृवद् वर्तते वीरो मानमुत्सृज्य धर्मचित् ॥ ६ ॥

Applauding her speech when instructed in the foregoing words by Anasūyā, Sītā (a princess of the Videha kingdom), for her part, who was free from the carping spirit, actually began slowly to reply (as follows):—(1) "This instruction which you have given to me is no matter for wonder on Your Holiness' part. It is, however, (already) known to me as well how the husband is the adored of a matron. (2) Even if this husband of mine were ignoble and without any means of livelihood, I ought to have nonetheless conducted myself (just) in the same way without any hesitation or scruple towards him: this was my duty. (3) How much more worthy of devotion (then) is he who is deserving of praise

by virtue of his excellences and full of compassion, (nay) who has controlled (all) his senses (including the mind, the inner sense), who is constant in his love, whose mind is set on righteousness and who is loving (both) as a mother and father (combined) ! (4) Śrī Rāma, who is possessed of great might, conducted himself towards the other consorts of the king (his stepmothers) in the same way as he did towards Kausalyā (his own mother). (5) Giving up (all) self-esteem, the gallant prince, who was lovingly devoted to the king (his father) and knows what is right, conducted himself as he would towards his (own) mother (even) towards the women who had been looked on (with love) by the king but once. (6)

आगच्छन्त्याश्च विजनं वनमेवं भयावहम् । समाहितं हि मे श्रद्धा दृढये यत् स्थिरं मम ॥ ७ ॥
पाणिप्रदानकाले च यत् पुरा त्वग्निसंनिधौ । अनुशिष्टं जनन्या मे वाक्यं तदपि मे धृतम् ॥ ८ ॥
नवीकृतं तु मे सर्वं वाक्यैः स्वैर्धर्मचारिणि । पतिशुश्रूषणान्नार्यास्तपो नान्यद् विधीयते ॥ ९ ॥
सावित्री पतिशुश्रूषां कृत्वा स्वर्गे महीयते । तथावृत्तिश्च याता त्वं पतिशुश्रूषया दिवम् ॥ १० ॥
वरिष्ठा सर्वनारीणामेवा च दिवि देवता । रोहिणी न विना चन्द्रं मुहूर्तमपि दृश्यते ॥ ११ ॥
एवंविधाश्च प्रवराः स्त्रियो भर्तृदृढव्रताः । देवलोके महीयन्ते पुण्येन स्वेन कर्मणा ॥ १२ ॥

"Whatever was taught to me by my mother-in-law while I was coming to the lonely forest, which is so frightful as well, stands inscribed on my heart. (7) Nay, that lesson too which was actually imparted to me in the past by my mother while making over my hand (to the bridegroom at the time of marriage) in the presence of the sacred fire is (still) remembered by me. (8) All that (teaching) has actually been renewed (in my mind) by your teachings, O lady given to the practice of virtue ! No askesis other than the service of one's husband is enjoined on a matron. (9) Having rendered service to her husband (all her life), Sāvitrī (the

celebrated wife of Prince Satyavān) is (now) greatly respected in heaven; nay, conducting yourself in the same way, you (too) have virtually ascended to heaven through service to your husband. (10) (By virtue of her devotion to her spouse) this Rohiṇī (the most favourite consort of the moon-god, presiding over a constellation of the same name), the most excellent of all women and (now) dwelling in heaven as a deity, is not seen (in the heavens) without the moon even for a while. (11) Nay, steadfast in their vow of fidelity to their husband, (more) such exalted women are highly respected in the realm of gods by virtue of their meritorious action." (12)

ततोऽनसूया संहृष्टा श्रुत्वोक्तं सीतया वचः । शिरसाऽऽप्राय चोवाच मैथिलीं हर्षयन्त्युत ॥ १३ ॥
नियमैर्विविधैरातं तयो हि महदस्ति मे । तत् संश्रित्य बलं सीते हृदये त्वां शुचिव्रते ॥ १४ ॥

उपपन्नं च युक्तं च वचनं तव मैथिलि । प्रीता चास्म्युच्यतां सीते करवाणि प्रियं च किम् ॥ १५ ॥
 तस्यास्तद् वचनं श्रुत्वा विस्मिता मन्दविस्मया । कृतमित्यब्रवीत् सीता तपोबलमन्विताम् ॥ १६ ॥
 सा त्वेवमुक्ता धर्मज्ञा तया प्रीतराभवत् । सकलं च प्रहर्षं ते हन्त सीते करोम्यहम् ॥ १७ ॥
 इदं दिव्यं वरं मातुषं वस्त्रमाभरणानि च । अङ्गरागं च वैदेहि महार्हमनुलेपनम् ॥ १८ ॥
 मया दत्तमिदं सीते तव गात्राणि शोभयेत् । अनुरूपमसंक्रिष्टं नित्यमेव भविष्यति ॥ १९ ॥
 अङ्गरागेण दिव्येन लिताङ्गी जनकात्मजे । शोभयिष्यसि भर्तारं यथा श्रीर्विष्णुमन्वयम् ॥ २० ॥

Highly rejoiced to hear the reply made by Sitā, and smelling her head (as a token of affection) Anasūyā thereupon said, cheering the princess of Mithilā at the same time:—(13) "Indeed there exists to my credit ample spiritual energy earned through religious observances of various kinds; banking on that energy, O Sitā of holy vows, I request you to ask a boon of me. (14) What you have said, O princess of Mithilā, is reasonable and just; and I am pleased (to hear it). Tell me, O Sitā, what kindly act can I do (for you) ?" (15) Astonished to hear the aforesaid utterance of Anasūyā, Sitā, gently smiling, replied to the lady, who was richly endowed with spiritual energy earned through asceticism,—“Everything stands (already) accomplished (by Your

Holiness' grace alone).” (16) Spoken to in these words by Sitā, Anasūyā for her part who knew what is right felt all the more gratified and said, “Ha ha ! I make your extreme gratification (born of contentment) fruitful (by offering loving gifts to you). (17) Here are an excellent celestial garland, garment and ornaments, cosmetic and a precious urgent, O princess of the Videha kingdom ! (18) Let this gift, bestowed by me, O Sitā, beautify your limbs. It will prove worthy of you and will remain intact for all time to come (even after constant use). (19) Your limbs smeared with the celestial cosmetic, O daughter of Janaka, you will adorn your husband as Lakṣmī (the goddess of fortune and beauty) does the imperishable Lord Viṣṇu.” (20)

सा वस्त्रमङ्गरागं च भूषणानि सज्जस्था । मैथिली प्रतिजग्राह प्रीतिदानमनुत्तमम् ॥ २१ ॥
 प्रतिगृह्य च तत् सीता प्रीतिदानं यशस्विनी । श्लिष्टाञ्जलिपुटा धीरा समुवास्त तपोधनाम् ॥ २२ ॥
 तथा सीतामुवाचीनामनसूया दृढव्रता । वचनं प्रष्टुमारभे कथां कान्चिदनु प्रियाम् ॥ २३ ॥
 स्वयंवरे किल प्राप्ता त्वमनेन यशस्विना । रावणेनेति मे सीते कथा श्रुतिमुवागता ॥ २४ ॥
 तां कथां श्रोतुमिच्छामि विस्तरेण च मैथिलि । यथाभूतं च कात्स्न्येन तन्मे त्वं वक्तुमर्हसि ॥ २५ ॥
 एवमुक्ता तु सा सीता तावसी धर्मचारिणीम् । श्रूयतामिति चोक्त्वा वै कथयामास तां कथाम् ॥ २६ ॥

The aforesaid princess of Mithila accepted the garment as well as the cosmetic, jewels and wreaths of flowers as an unsurpassed gift of love. (21) Accepting that gift of love, the illustrious and wise Sitā remained sitting with joined palms by the side of that lady, whose (sole) wealth was her asceticism. (22) Anasūyā of steadfast vows next proceeded to speak (as follows) to Sitā, sitting beside her as aforesaid, in order to draw out from (her) a pleasing narrative:—(23) “The

story has actually reached my ears, O Sitā, that you were secured by this illustrious prince, Śrī Rāma (a son of Raghu) in a choice-marriage. (24) I long to hear that story *in extenso* too, O princess of Mithila ! You should therefore tell me in full how it happened.” (25) Saying, “Be pleased to listen !” when requested in the foregoing words, the aforesaid Sitā, for her part, actually began (as follows) to narrate that story to the hermitess, who was given to the practice of virtue:—(26)

मिथिलाधिपतिर्वीरो जनको नाम धर्मवित् । क्षत्रकर्मण्यमिरतो न्यायतः शास्ति मेदिनीम् ॥ २७ ॥
 तस्य लाङ्गलहस्तस्य कृपतः क्षेत्रमण्डलम् । अहं किलोत्थिता भित्त्वा जगतीं नृपतेः सुता ॥ २८ ॥
 स मां दृष्ट्वा नरपतिर्मुष्टिविक्षेपतत्परः । पांसुगुण्डितसर्वाङ्गी विस्मितो जनकोऽभवत् ॥ २९ ॥
 अनपत्येन च स्नेहादङ्कमारोप्य च स्वयम् । ममेयं तनयेत्युक्त्वा स्नेहो मयि निपातितः ॥ ३० ॥
 अन्तरिक्षे च वागुक्ता प्रति मामानुषी किल । एवमेतन्नरपते धर्मेण तनया तव ॥ ३१ ॥
 ततः प्रदृष्टो धर्मात्मा पिता मे मिथिलाधिपः । अवाप्तो विपुलामृद्धिं मामवाप्य नराधिपः ॥ ३२ ॥
 दत्ता चास्मीष्टवद्देव्यै ज्येष्ठायै पुण्यकर्मणे । तथा सम्भाविता चास्मि स्निग्धया मातृसौहृदात् ॥ ३३ ॥

"The gallant king of Mithila, Janaka by name, who knows what is right and is devoted to the duties of a Kṣatriya, rules over the earth with equity. (27) While he was furrowing a plot of land (fit to serve as a sacrificial ground), plough in hand, I emerged, they say, breaking through the earth and came to be the king's daughter (since that time). (28) The said King Janaka, who was (diligently) engaged in scattering handfuls of seeds (of annual plants), was astonished to behold me, all my limbs covered with dust. (29) Nay, spontaneously lifting me up in his arms out of affection and saying, 'This shall be my daughter !', since

he had no issue (then), love was bestowed lavishly by him on me. (30) A superhuman voice, they say, was also uttered (and heard) in the air about me:—'Let it be so, O protector of men ! She will be your daughter from the moral point of view.' (31) My father, the ruler of Mithila, whose mind is given to piety, felt highly rejoiced at that. (Nay) the king attained a vast fortune on securing me (as his foster-daughter). (32) I was further given over, like a coveted issue, to the seniormost queen, who was given to meritorious deeds; and I was brought up by that tender lady through motherly affection. (33)

पतिसंयोगमुलभं वयो दृष्ट्वा तु मे पिता । चिन्तामभ्यगमद् दीनो वित्तनाशादिवाधनः ॥ ३४ ॥
 सदृशाच्चापकृष्टाच्च लोके कन्यापिता जनात् । प्रधर्षणमवाप्नोति शक्रेणापि समो भुवि ॥ ३५ ॥
 तां धर्षणामदूरस्थां संदृश्यात्मनि पार्थिवः । चिन्तार्णवगतः पारं नाससादाह्वो यथा ॥ ३६ ॥

"Perceiving my age to be such when union with a husband can be easily had, my father for his part fell a prey to anxiety, feeling distressed as a destitute would through loss of fortune. (34) The father of an unmarried girl, even though he is a compeer of Indra (the lord of paradise) on earth, suffers indignity in the world at the hands

of a suitor's men, no matter if they are equal or (even) inferior (in status) to him. (35) Perceiving that indignity threatening him at no distant date, the king was plunged in a sea of anxiety and did not reach its end any more than a man without a bark would reach the end of a sea. (36)

अयोनिजां हि मां ज्ञात्वा नाध्यगच्छत् स चिन्तयन् । सदृशं चाभिरूपं च महीपालः पतिं मम ॥ ३७ ॥
 तस्य बुद्धिरियं जाता चिन्तयानस्य संततम् । स्वयंवरं तनूजायाः करिष्यामीति धर्मतः ॥ ३८ ॥
 महायज्ञे तदा तस्य वरुणेन महात्मना । दत्तं धनुर्वरं प्रीत्या तूणी चाक्षय्यसायकौ ॥ ३९ ॥
 अमंचाल्यं मनुष्यैश्च यत्नेनापि च गौरवात् । तन्न शक्ता नमयितुं स्वप्नेष्वपि नराधिपः ॥ ४० ॥
 तद्वज्रः प्राप्य मे पित्रा व्याहृतं सत्यवादिना । समवाये नरेन्द्राणां पूर्वमामन्व्य पार्थिवान् ॥ ४१ ॥
 इदं च धनुरुद्यम्य सज्यं यः कुरुते नरः । तस्य मे दुहिता भार्या भविष्यति न संशयः ॥ ४२ ॥

"Knowing me (as he did) undoubtedly to be one not emerged from a mother's womb, the aforesaid king could not, even though reflecting, find out a befitting and worthy match for me. (37) As he was constantly reflecting the idea struck his mind:—According to the moral code (prescribed for the Kṣatriyas) I shall (so) arrange that my daughter selects a match (for herself) of her own (free) will (at an assembly of suitors). (38) At a great sacrifice (performed by Dakṣa, a lord of created beings, at the beginning of creation) an excellent bow (capable of subduing the enemy) as well as a pair of quivers containing an inexhaustible stock of arrows was bestowed with love by the high-souled Varuṇa (as an agent of gods as enjoined by Lord Śiva, whom

the gods had approached for such a bow) upon the celebrated Devarāta (a forbear of King Janaka) at a time when the gods were oppressed by Lord Śiva (infuriated by the self-immolation of His divine Consort, Sati). (39) Nay, monarchs were not able even in their dreams to bend it, as it could not even be moved with effort by men because of its (heavy) weight. (40) Having in the first instance invited rulers of the earth and (then) with reverence sought the aforesaid bow, it was announced by my father, who (always) spoke the truth, in an assembly of monarchs, that 'my daughter shall come to be the wife of that man who, having lifted up this bow, forthwith strings it: there is no doubt about it.' (41-42)

तच्च दृष्ट्वा धनुःश्रेष्ठं गौरवाद् गिरिसंनिभम् । अमिवाद्य नृपा जम्बुरशक्तास्तस्य तोलने ॥ ४३ ॥
 सुदीर्घस्य तु कालस्य राघवोऽयं महाद्युतिः । विश्वामित्रेण सहितो यज्ञं द्रष्टुं समागतः ॥ ४४ ॥
 लक्ष्मणेन सह भ्रात्रा रामः सत्यपराक्रमः । विश्वामित्रस्तु धर्मात्मा मम पित्रा सुपूजितः ॥ ४५ ॥
 प्रोवाच पितरं तत्र राघवौ रामलक्ष्मणौ ।
 सुतौ दशरथस्येमौ धनुर्दर्शनकाङ्क्षिणौ । धनुर्दर्शय रामाय राजपुत्राय दैविकम् ॥ ४६ ॥
 इत्युक्तस्तेन विप्रेण तद् धनुः समुपानयत् । तद् धनुर्दर्शयामास राजपुत्राय दैविकम् ॥ ४७ ॥
 निमेषान्तरमात्रेण तदानम्य महाबलः । ज्यां समारोप्य झटिति पूरयामास वीर्यवान् ॥ ४८ ॥

"Beholding that jewel among bows, which to a great extent compared with a mountain in point of its weight, and saluting it the rulers of men withdrew, unable (as they were) even to support it (on their hands). (43) After a sufficiently long time, however, Śrī Rāma, who is present here and who is possessed of great splendour, duly arrived (at the scene), accompanied by Sage Viśwāmitra, to behold the sacrifice. (44) Śrī Rāma, who is possessed of an unfailing prowess, along with his (younger) brother, Lakṣmaṇa, as well as Sage Viśwāmitra, whose mind is set on piety, was undoubtedly treated with great respect

by my father. (45) Viśwāmitra on that occasion said to my father, 'Here are the two sons of Daśaratha, Śrī Rāma and Lakṣmaṇa (by name), scions of Raghu, (who are) keen to behold the bow. Therefore, (please) show the celestial bow to Prince Rāma.' (46) Urged in these words by that Brahman (Viśwāmitra), my father caused that bow to be duly brought to their presence and showed that celestial bow to the prince. (47) Bending it a little in a mere instant and fixing the string (to it), the very mighty prince, who was full of valour, quickly drew it at full length. (48)

तेनापूयन्ता वेगान्मध्ये भग्नं द्विधा धनुः । तस्य शब्दोऽभवद् भीमः पतितस्याशनेर्यथा ॥ ४९ ॥
 ततोऽहं तत्र रामाय पित्रा सत्याभिसंधिना । उद्यता दातुमुद्यम्य जलभाजनमुत्तमम् ॥ ५० ॥

दीयमानां न तु तदा प्रतिजग्राह रावः । अविशाय पितुश्छन्दमयोध्याधिरतेः प्रभोः ॥ ५१ ॥
 ततः श्वशुरमामन्व्य वृद्धं दशरथं नृपम् । मम पित्रा त्वहं दत्ता रामाय विदितात्मने ॥ ५२ ॥
 मम चैवानुजा साध्वी ऊर्मिला सुमदर्शना । भार्यार्थे लक्ष्मणस्यापि दत्ता पित्रा मम स्वयम् ॥ ५३ ॥
 एवं दत्तास्मि रामाय तथा तस्मिन् स्वयंवरे । अनुरक्तास्मि धर्मेण पतिं वीर्यवतां वरम् ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टादशधिकशततमः सर्गः ॥ ११८ ॥

"The bow was broken in two at the middle by Śrī Rāma while he was pulling it with force. A terrific sound like that of a thunderbolt falling on earth rose from it. (49) I was then kept by my father,—who is true to his promise and had (by his side) an excellent vessel of water (in order to wash the feet and hands of the bridegroom as a token of respect before giving me away to him in marriage)—in readiness for being given away on that (very) spot to Śrī Rāma. (50) Not knowing full well the mind of his father, the paramount ruler of Ayodhya and his master, Śrī Rāma (a scion of Raghu), however, did not accept me (as a

bride) while I was being offered (in marriage). (51) Thereupon inviting (to his capital) my father-in-law, the aged King Daśaratha, I for my part was then given away (in marriage) to Śrī Rāma, who has realized the Self. (52) My younger sister, the virtuous Ūrmilā of blessed appearance, was also given away by my father of his own accord to Lakṣmaṇa for being taken to wife. (53) Thus I was given away (in marriage) to Śrī Rāma in that wise on the aforesaid occasion of election of a bridegroom by myself. And (since then) I remain devoted with piety to my husband, the foremost of those who are possessed of valour." (54)

Thus ends Canto One hundred and eighteen in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

एकोनविंशत्यधिकशततमः सर्गः

Canto CXIX

Glorifying the evening shades, that had now fallen, Anasūya sends away Sitā, decked with the ornaments bestowed on her by herself, to the presence of Śrī Rāma. To the latter, who was agreeably surprised to behold Sitā resplendent with heavenly jewels, she relates how she received the jewels as a loving gift from the hermitess. Accepting the hospitality of the hermits and staying with them for the night, Śrī Rāma asks leave of them in the morning to proceed further and, following the route shown by the hermits, the princely party enters the Daṇḍaka forest.

अनसूया तु धर्मज्ञा श्रुत्वा तां महतीं कथाम् । पर्यव्रजत बाहुभ्यां शिरस्यावाय मैथिलीम् ॥ १ ॥
 व्यक्ताक्षरपदं चित्रं भाषितं मधुरं त्वया । यथा स्वयंवरे वृत्तं तत् सर्वं न श्रुतं मया ॥ २ ॥

रमेयं कथया ते तु दृढं मधुरभाषिणि । रविरस्तं गतः श्रीमानुषोऽहं रजनीं शुभाम् ॥ ३ ॥
 दिवं परिकीर्णानामाहारार्थं पतत्रिणाम् । संध्याकाले निलीनानां निद्रार्थं श्रूयते ध्वनिः ॥ ४ ॥
 एते चाप्यभिषेकार्द्रा मुनयः कलशोद्यताः । सहिता उपवर्तन्ते सलिलाप्लुतवल्कलाः ॥ ५ ॥
 अग्निहोत्रे च ऋषिणा हुते च विधिपूर्वकम् । क्रमेणाङ्गाङ्गणो धूमो दृश्यते पवनोद्धतः ॥ ६ ॥

Hearing that great narrative and smelling the head of the princess of Mithila (as a token of affection), Anasūyā for her part, who knew what is right, folded her in her arms (and said:—) (1) "What you have said in distinct tones and words is surprising and sweet. The way in which your choice-marriage took place has also been fully heard by me. (2) I would have been delighted much to hear (more of) your story, O sweet-speaking lady ! Ushering in the charming night, the glorious sun has, however, sunk below horizon.

(3) The noise is being heard of birds scattered about during the daytime in search of food and roosted (in their nests) at eventide for sleep. (4) These hermits too, wet after a bath and their coverings of bark (too) soaked with water, are returning in a body with uplifted vessels (full of water). (5) The rite of offering oblations into the sacred fire having been performed by the sage (Atri) according to the scriptural ordinance, a column of smoke, dark-blue like a pigeon's neck, raised by the wind, is seen (over there). (6)

अल्पवर्णा हि तरवो घनीभूताः समन्ततः । विप्रकृष्टेन्द्रिये देशे न प्रकाशन्ति वै दिशः ॥ ७ ॥
 रजनीचरसत्त्वानि प्रचरन्ति समन्ततः । तपोवनमृगा ह्येते वेदितीर्थेषु शेरते ॥ ८ ॥
 सम्प्रवृत्ता निशा सीते नक्षत्रसमलंकृता । ज्योत्स्नाप्रावरणश्चन्द्रो दृश्यतेऽभ्युदितोऽम्बरे ॥ ९ ॥
 गम्यतामनुजानामि रामस्यानुचरी भव । कथयन्त्या हि मधुरं त्वयाहमपि तोषिता ॥ १० ॥
 अलंकुरु च तावत् त्वं प्रत्यक्षं मम मैथिलि । प्रीतिं जनय मे वत्से दिव्यालंकारशोभिनी ॥ ११ ॥
 सा तदा समलंकृत्य सीता सुरसुतोपमा । प्रणम्य शिरसा पादौ रामं त्वभिमुखी ययौ ॥ १२ ॥

"In the landscape remote from our eyes trees, though clothed with sparse leaves, indeed look dense all round (with foliage), so that the quarters do not shine vividly. (7) Ceres (who range at night) are freely moving all round, while these deer of groves reserved for practising austerities are lying down on the sacred altars. (8) The night richly adorned with stars has fairly set in, O Sitā: the moon enveloped in moonlight is seen clearly risen in the sky. (9) You may go (now), I permit you to depart. Wait (you) as a maid-servant on Śrī

Rāma. I too have undoubtedly been pleased by you, speaking as you did sweet words (to me). (10) Adorn yourself in the meantime (with the garment and ornaments gifted by me) before my eyes, O princess of Mithila ! Heightening the charm of the heavenly jewels (with your personal charm), cause delight to me, my darling ! (11) Having duly adorned herself and saluting with reverence the feet of Anasūyā with her head bent low, Sitā for her part, who looked like a daughter of gods, went forward to meet Śrī Rāma on that occasion. (12)

तथा तु भूषितां सीतां ददर्श वदतां वरः । राघवः प्रीतिदानेन तपस्विन्या जहर्ष च ॥ १३ ॥
 न्यवेदयत् ततः सर्वं सीता रामाय मैथिली । प्रीतिदानं तपस्विन्या वसनाभरणस्रजाम् ॥ १४ ॥

प्रदृष्टस्त्वभवद् रामो लक्ष्मणश्च महारथः । मैथिल्याः सत्क्रियां दृष्ट्वा मानुषेषु सुदुर्लभाम् ॥ १५ ॥
 ततः स शर्वरीं प्रीतः पुण्यां शशिनिभाननाम् । अर्चितस्तापसैः सर्वैरुवास खुनन्दनः ॥ १६ ॥
 तस्यां रात्र्यां व्यतीतायामभिषिच्य हुताग्निकान् । आपृच्छेतां नरव्याघ्रौ तामसान वनगोचरान् ॥ १७ ॥

Śrī Rāma (a scion of Raghu), the foremost of speakers, for his part beheld Sitā adorned as aforesaid and felt delighted with the gift of love made by the hermitess. (13) Sitā, the princess of Mithila, then related to Śrī Rāma all about the loving gift made by the hermitess of a garment, ornaments and garland. (14) Śrī Rāma, for his part, as well as Lakṣmaṇa, the great car-warrior, felt highly rejoiced to see the reception of Sitā (the princess of Mithila), which was extremely rare

among human beings. (15) Beholding Sitā (whose countenance shone like the moon) consecrated (by the sacred gift of the holy lady), the celebrated Śrī Rāma (the delight of the Raghus) who was received with honour by the hermits, then spent the night with all. (16) Having finished their ablutions when that night had fully expired, Śrī Rāma and Lakṣmaṇa (who were tigers among men) took leave of the ascetics dwelling in the forest, who had (just) offered oblations into the sacred fire. (17)

तावृक्षुस्ते वनचरास्तापसा धर्मचारिणः । वनस्य तस्य संचारं राक्षसैः समभिलुतम् ॥ १८ ॥
 रक्षांसि पुरुषादानि नानारूपाणि रात्रव । वसन्त्यस्मिन् महारण्ये व्यालाश्च रुधिराशनाः ॥ १९ ॥
 उच्छिष्टं वा प्रमत्तं वा तापसं ब्रह्मचारिणम् । अदन्त्यस्मिन् महारण्ये तान् निवारय रात्रव ॥ २० ॥
 एष पन्था महर्षीणां फलान्याहरतां वने । अनेन तु वनं दुर्गे गन्तुं रात्रव ते श्वमम् ॥ २१ ॥
 इतीरितः प्राञ्जलिभिस्तपस्विभिर्द्विजैः कृतस्वस्त्ययनः परंतपः ।
 वनं सभार्यः प्रविवेश रात्रवः सलक्ष्मणः सूर्य इवाभ्रमण्डलम् ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनविंशत्यधिकशततमः सर्गः ॥ ११९ ॥

The aforesaid ascetics dwelling in the forest and practising virtue (there) told the two princes about the region of that forest infested by ogres. (18) "Ogres feeding upon the human flesh and appearing in various guises, as well as blood-sucking beasts of prey live in this great forest, O scion of Raghu ! (19) They devour an ascetic or celibate who has not rinsed his mouth after partaking of some solid or liquid food or who is delinquent in this great forest; (pray) ward them off, O scion of Raghu ! (20) This is the path followed by eminent

Rṣis gathering fruits in the forest. It would be advisable for you to make to the forest, which is difficult of access, by this path alone." (21) Spoken to as above by the ascetics with joined palms (as a gesture of supplication), Śrī Rāma (a scion of Raghu), the scorcher of his foes, when he had been presented by the Brahmans with flowers etc. accompanied by good wishes and benedictions, made his way into the heart of the forest along with his consort and Lakṣmaṇa, as the sun would penetrate a mass of clouds. (22)

Thus ends Canto One hundred and nineteen in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

THE END OF AYODHYĀ-KĀṇḌA.



Editor's Apologia

We feel gratified in presenting to our benign readers, though very late, Vol. IV of the Vālmiki-Rāmāyaṇa Number of their Kalyāṇa-Kalpataru. The Special Number, which is the closing number of this year, and was due to see the light in the month of December last, is coming out after an interval of four months. In spite of our best efforts to prepare and publish it in time we could not do so for certain unavoidable reasons and crave the indulgence of our readers for the inordinate and unconscionable delay in bringing it out. We hope they will bear with us as they have been doing all along.

As was announced in the last (November) issue, the volume contains a close and faithful translation of the concluding thirty-one Cantos of Book Two (Ayodhyā-Kāṇḍa) of the great Vālmiki-Rāmāyaṇa. At the outset we read how, having crossed the Ganga at Śrngaverapura, Bharata sets out with Vasiṣṭha and others to the hermitage of Bharadwāja with intent to see him. Bharadwāja receives him kindly and, on coming to know of his intentions about Śrī Rāma, shows to Bharata and his followers, including the army, hospitality the kind of which could not be shown even by a ruler of the entire globe. Having broken his journey for the day at the hermitage of Bharadwāja, Bharata leaves for Chitrakoot the next morning by the route shown by the former. Encamping the army round about Chitrakoot, he proceeds on foot to meet Śrī Rāma, and is able to find the latter at his hermitage without much ado. In his attempt to reach the feet of his elder brother, Bharata stumbles down on the ground, whereupon Śrī Rāma lifts him up and clasps him to his bosom. He is filled with grief to hear the news of his father's death and, repairing to the bank of the Mandakini, offers water and balls of crushed pulp of Ingudi and

other wild fruits to the spirit of the deceased. After paying his respects to Sage Vasiṣṭha as well as to his mothers and other elders Śrī Rāma sits down with Bharata and others and Bharata implores his elder brother to return to Ayodhya and accept the throne. Śrī Rāma, however, declines the offer and urges Bharata to shoulder the burden of rulership in his absence. When Bharata sees that Śrī Rāma cannot be made to swerve from his resolve and is assured by the latter that he would return to Ayodhya on the expiry of his term of exile, he gives way and places a new pair of wooden sandals decked with gold before Śrī Rāma, requesting the latter to place his feet on them, which Śrī Rāma readily does. Taking the sandals with him as Śrī Rāma's representative, Bharata returns to Ayodhya and installing them on the throne at Nandigrāma, himself puts on the garb of an ascetic and carries on the rule under orders of the sandals. Apprehending further distraction, Śrī Rāma too leaves Chitrakoot and proceeds for the Daṇḍaka forest, meeting Atri and Anasūjā on the way. Here ends Book Two, the Ayodhyā-Kāṇḍa.

In the end we shall be failing in our duty if we omit to record our sincere acknowledgment to our friends and co-workers for the valuable help and hearty co-operation received from them in revising and editing the translation and in correcting the proofs. We have no words to express our deep sense of gratitude to the Almighty Lord Śrī Rāma, but for whose unaccountable grace we would not have been able to undertake the translation of the great and monumental work of Vālmiki, the oldest of the world's poets, to whose sacred memory we pay our humble yet dutiful tribute. We shall deem our labours more than amply rewarded if our translation is found to be of some help to the reader in appreciating the beauties of the text.

An Important Notice

The editorial staff of the “Kalyāṇa-Kalpataru” as manned at present finds itself unable to cope with the work of translating into English the Vālmiki-Rāmāyaṇa, which is a laborious task and will take many more years to complete. It is therefore proposed to entrust the work on a contract basis to a learned man or learned men who may be forthcoming to undertake and complete it within a reasonable time in suitable instalments.

The translation should be based on the well-known standard Sanskrit commentaries available on the epic and should follow the text closely and faithfully on the lines of the translation of the Bāla and Ayodhyā Kāṇḍas published in four volumes of the Vālmiki-Rāmāyaṇa Number of the “Kalyāṇa-Kalpataru” and should not omit even indeclinables, such as ‘तु’, ‘वै’, ‘च’, ‘हि’, ‘इ’, ‘खलु’, ‘किं’, and so on, which are not superfluous and have a meaning of their own, the epic having been written by an inspired sage and not by an ordinary versifier.

We therefore hereby invite scholars to volunteer themselves for this piece of devout and literary service and communicate with Sri Hanumanprasad Poddar, Controlling Editor of the magazine, at an early date. It is needless to mention that a decent remuneration will be paid to the gentleman or gentlemen selected for the work.

The Manager,
Kalyāṇa-Kalpataru,
Gorakhpur, U. P.

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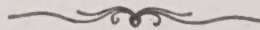
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ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।
 सत्यवादी हि लोकेऽस्मिन् परं गच्छति चाक्षयम् ॥
 उद्विजन्ते यथा सर्पान्नरादनृतवादिनः ।
 धर्मः सत्यपरो लोके मूलं सर्वस्य चोच्यते ॥
 सत्यमेवेश्वरो लोके सत्ये धर्मः सदाऽऽश्रितः ।
 सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम् ॥
 दत्तमिष्टं हुतं चैव तप्तानि च तपांसि च ।
 वेदाः सत्यप्रतिष्ठानास्तस्मात् सत्यपरो भवेत् ॥

(Vālmiki-Rāmāyaṇa II. cix. 11—14)

The seers of Vedic Mantras as well as gods have respected truthfulness alone. Indeed a veracious man in this world attains the highest realm, which knows no decay. People turn away in fear from a man telling lies, in the same way as they do from a serpent. Virtue has its culmination in truthfulness; nay, it is declared to be the root of all. Truth alone is God in the world, piety ever hinges on truth. All have their root in truth; there is no goal higher than truth. Charity, sacrificial performances, as well as offering oblations into the sacred fire, nay, austerities (actually) practised and the Vedas (studied) have their foundation on truth. Hence one should remain devoted to truth.

